ALTERNATE HIMALAYAN MYSTERIES UNVEILED

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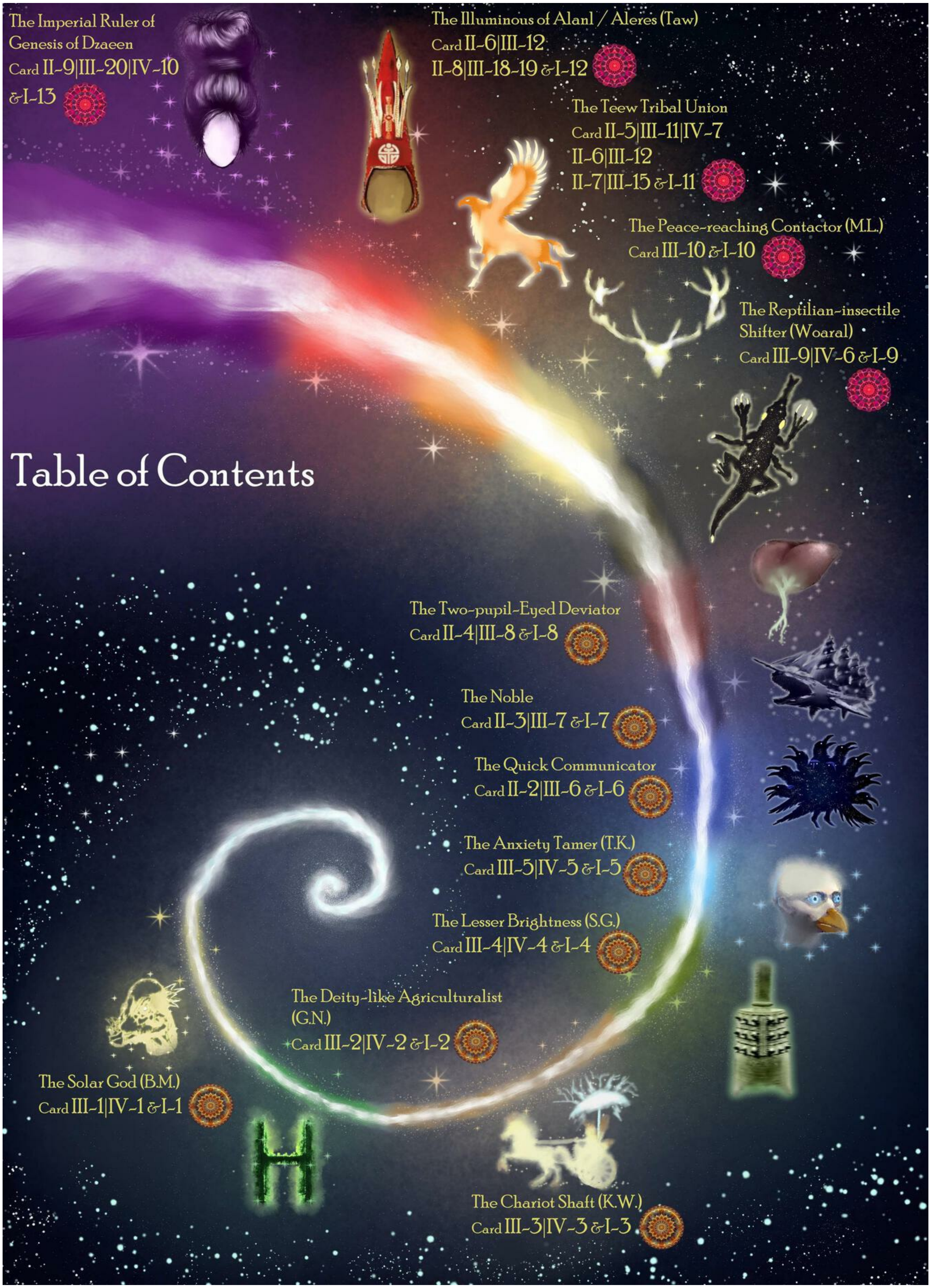
ALTERNATE HIMALAYAN MYSTERIES UNVEILED: SUPERNATURAL ENCOUNTERS WITH HIDDEN CIVILISATIONS AND ENCODED INTERDIMENSIONAL PARA-REALITIES

Kernfisk Oehnrloera



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PREFACE

The veil of amnesia that has enveloped humanity for millennia is not a natural condition but an imposed limitation. The truth of human consciousness extends far beyond the material, rooted in a 7-dimensional continuum that has been deliberately concealed, its access restricted through the suppression of knowledge and the destruction of records.

The Three Advanced Civilisations — Kumari Kandam, Mu, and Atlantis — were not myths but the apex of pre-Global Great Flood (corresponding with geological period of Younger Drayas) human understanding, intimately connected with Agartha and the higher-dimensional principles of reality's structure. They were not merely technological powerhouses but centres of vibrational mastery, capable of attuning their civilisations to the unseen forces governing existence. The collapse of these societies in the Global Great Flood marked not just a material loss but the severance of humanity's conscious access to higher dimensions.

What survived were fragments, encrypted within myth, ritual, and esoteric traditions — deliberate mnemonic devices meant to preserve knowledge in symbolic form. The rulers, sages, and celestial figures chronicled in this work were not merely earthly leaders; they were mediators between the human world and the cosmic mechanism. They attempted, in varying degrees, to restore the lost continuum, using artefacts, sacred music, celestial navigation, and vibrational structures to realign human consciousness with the forces shaping the fabrics of reality.

Among the remnants of this knowledge, herbal-based psychedelic brews stand as one of the most tangible examples of alternate science surviving into the present. These were not simple hallucinogens but tools of dimensional access, preserving the capacity to pierce the veil of the 3D realm and open a portal to the low-tier higher dimensions — a step towards reconnecting with the 7D core of human consciousness. Their existence, along with numerous supernatural phenomena and anomalous occurrences recorded throughout history, serves as proof that the truth has never been entirely lost — only hidden.

The restoration of this knowledge is not merely an academic pursuit but an existential necessity. Without knowing our truthful past of multi-dimensional origins, we are doomed to remain adrift, perpetually lost, incapable of knowing our role in the present and unable to shape the future with clarity. The chronicles and uncanny events are a step toward restoring the lost continuum of consciousness, unveiling the encrypted past, and revealing the true nature of human existence — one that extends far beyond the illusion of limitation that has been imposed upon us.

INTRODUCTION

Within the vast and fluid continuum of time and space, the chronicles of ancient civilisations present an intricate interplay between the material and the immaterial, the seen and the unseen, the terrestrial and the celestial. These records do not merely recount historical events; rather, they unveil a paradigm in which human existence was intertwined with the cosmic mechanism — a reality governed by vibrational frequency alignment, dimensional plasticity, and the semi-deterministic unfolding of fate.

Such approach to grasp the fabric of reality is not and should not be a concept of blind mysticism, but rather an alternate science that predates institutionalised religions and materialist thought alike. How the structure of perceived reality operates could best be simulated as an 80-20 split — 80% scripted, pre-written as part of a deterministic framework, and 20% left to the limited free will of individuals and collective human consciousness to direct its unfolding. This means that while humans experience agency, their ability to shape events is constrained within the parameters of a greater, already existing structure.

However, what humans perceive as ‘reality’ is merely an interpretation — a processed simulation created by the brain’s reality-perceiving apparatus. Humans do not directly experience the full extent of reality itself; rather, they observe the tools built for observation — the sensory faculties and cognitive filters designed to process external stimuli. The true core of consciousness exists beyond this, residing in the 7th-dimensional realm, where it extends its branches across dimensions, including into the 3D world through the human brain. The experience of reality, therefore, is but a shadow of a much deeper, multi-layered continuum.

Ironically, even the heavily materialistic mainstream science — which emerged from the Renaissance's intellectual rebellion against religious dogma — has begun to uncover traces of these hidden structures. Quantum physics, particularly String Theory, hypothesises the existence of multiple dimensions beyond the observable three, suggesting that reality extends far beyond what human senses can detect. These higher dimensions, mathematically predicted, align with what ancient esoteric traditions have long described — realms where time behaves non-linearly, where vibrational frequency determines the nature of manifestation, and where consciousness itself is a force capable of interacting with the fabric of existence.

Similarly, cymatics, the study of how sound and vibration influence matter, offers another glimpse into the underlying vibrational structure of reality. When frequencies pass through a medium, they create geometric patterns — visual evidence that vibration is not merely an abstract force but a fundamental principle shaping the material world. This aligns with ancient wisdom that has long held that everything in existence resonates at a particular frequency, determining its form, function, and interaction with the rest of reality.

The mainstream materialist world view, which emerged during the Renaissance as a reaction against the oppressive institutionalisation of spirituality by the Church, carries an inherent distrust of anything beyond the physical. This scepticism was reinforced through the Age of Enlightenment and the Industrial Revolution, leading to a complete rejection of concepts such as dimensional plasticity and vibrational frequency alignment. Yet, what was flawed was not spirituality itself, but its institutional hijacking over millennia. The Renaissance thinkers fought against corrupt intermediaries, not the ancient knowledge that once formed a coherent, practical understanding of reality. Ironically, the materialist rejection of these ideas is partially correct. Aligning with vibrational frequencies and understanding dimensional plasticity only sets the stage for the 20% of non-deterministic reality one can influence. It does not execute change by itself. Over-reliance on these principles without active application in day-to-day life makes one vulnerable to exploitation — a weakness that cult-like institutions have repeatedly capitalised on, distorting ancient knowledge for power and control.

This is precisely why human civilisation must avoid falling into the same cycle of institutionalisation, where such concepts are hijacked, institutionalised, and then rejected outright by materialist science. A genuine understanding of reality requires integrating both perspectives — the scientific rigour of empirical observation and the expanded awareness of the multi-dimensional structure of existence. Only by balancing these two approaches can humans break free from both the illusion of absolute materialism and the pitfalls of blind spiritual dependence, reclaiming their rightful place within the greater cosmic continuum.

This body of work, compiled from oral traditions, ancient inscriptions, and lost manuscripts, reconstructs a vast and intricate historical-mythological continuum centred around Plain Himalayan origins yet interconnected with the wider world and dimensions. It reveals how rulers, mystics, and artisans engaged in cross-dimensional existence, perceiving reality as a dynamic interplay between physical manifestations and vibrational structures. Whether through the geomantic alignments of sacred terraces, the harmonic resonance of musical compositions, or the cosmic significance of divine artefacts, these records serve as a testament to a lost knowledge system that once dictated the governance of civilisations and the evolution of their spiritual practices.

At the core of this narrative lies the Younger Plain Himalayan civilisation — an entity deeply intertwined with the forces of nature, celestial alignments, and ancestral knowledge, yet also linked to the degeneration of both humanity and the level of connection to the core of consciousness. Their identity, later evolving into the Blossom Flurry People, was forged through their quest to harmonise with the Five Vital Essences, their engagement with the refugees of the Three Advanced Civilisations post-Global Great Flood (Kumari Kandam / Lemuria, Mu and Atlantis), and their attempts to preserve knowledge through mnemonic and material artefacts. Figures such as Woaral the Reptilian-Insectile Shifter, Broo Onghraye the Solar God, and Kuahar

Woaan the Chariot Shaft emerge as key intermediaries between terrestrial governance and cosmic awareness. They, along with numerous other rulers, mystics, and craftsmen, shaped the trajectories of their civilisations through their mastery of esoteric wisdom.

One of the most significant aspects of this framework is the seamless integration of physical and metaphysical forces. From the shape-shifting Mpraro people, who defied the constraints of form and dimension, to the celestial ship Kerons Ongwoatzraa the Moon Piercer, which traversed cosmic waters on twelve-year cycles, these accounts suggest an advanced understanding of dimensional plasticity. The presence of the Vision Duplicated Bird, capable of warding off evil forces, and the mysterious jade tablets inscribed with cosmic revelations further reinforce the idea that these civilisations operated within a paradigm where reality was continuously negotiated through alignment with higher frequencies.

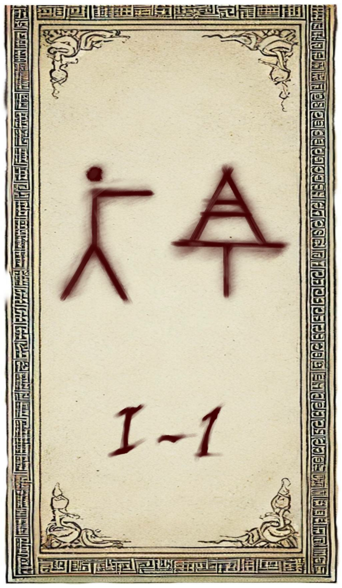
This intricate tapestry also captures the interplay between the technological and the supernatural, where advanced metallurgy, alchemy, and jade-carving techniques were often attributed to divine inspiration or direct interaction with deities, in essence cross-dimensional interactions. The records of Gerool Gernirl, the master hermit and author of cross-dimensional reality, and his divine scribes illustrate the role of sacred texts in preserving the secrets of cosmic mechanics, dimensional navigation, and the micro-macro relationship between human fate and the vibrational structure of existence. The carving of inscriptions, the forging of cauldrons attuned to elemental forces, and the construction of palatial terraces designed to harness celestial energies all point to an elevated form of civilisational consciousness.

Yet, as time progressed, shifts in leadership, the decline of esoteric mastery, and external influences led to the gradual erosion of this sacred wisdom. The indulgences of figures like King Drool the Horse Crupper and the degeneration of ritualistic practices into mere formalities signified the detachment from the ancient vibrational sciences. The once-fluid engagement with reality's continuum faded into structured dogmas, leading to the fragmentation of the Teew Confederation despite initial Renaissance momentum and further degeneration of quality of what Blossom Flurry identity embodied — a once attempted Younger Plain Himalayan effort to re-harmonise themselves into fear-based mechanism that drew negativity, enclosedness and manipulation.

This work seeks to reassemble the fragmented records of these civilisations, presenting a narrative that interweaves myth, history, and cosmic philosophy; it is a guide to understanding the lost principles of existence, once known to those who walked between worlds, governed nations through vibrational harmonics, and perceived reality in its pure, unfiltered form — an era when human consciousness was intricately attuned to the unseen forces shaping existence.

The Likely True Origins Of The Sage Rulers, Mystic Kings Among Older And Younger Plain Himalayan

Migrations and Civilisational Identity in Amnesia



1. Broo Onghraye The Solar God (C. 2852 – C. 2738 B.C.)

The first layer of the nature of Broo Onghraye is that it is a shared semi-reptilian deity figure or an ascended human, venerated by both the Older Plain Himalayan group and the para-Himalayan group (later evolved into the Younger Plain Himalayan).

The genetically Mongoloid-looking Himalayan types were already present in the Himalayas and parts of Continental East Asia pre-Global Great Flood during the Younger Drayas. They coexisted with similar groups in Mu and Kumari Kandam, where selected individuals (in this case from the Himalayas) were chosen and ‘export-ascended’ into these advanced civilisations who likely had connections with the higher dimensions, which were collectively referred to as Agartha, through their core of consciousness.

During the Global Great Flood, which caused the submergence of Mu, Kumari Kandam, and Atlantis due to a sea level rise of approximately 400 metres, the ascended Himalayan-type people from Mu and Kumari Kandam migrated back to the Himalayas and East Siberia. Further migrations led them to the southeastern coast of Africa, the west coast and east-central regions of America, the east and west coasts of South America leading to the Strait of Magellan, and the Scandinavian mountain island, as well as the northern Ural mountain island.

As it stood, the Himalayan type was heavily concentrated in the Himalayas and East Siberia. This population gave rise to the later Older and Younger Plain Himalayans, as well as the Tungusic-para-Mongolic branch to the northeast in southern East Siberia.

Broo Onghraye likely spoke a language composed of audible holograms made of vibrational sequences. This form of communication was later adapted by the native Himalayan people into an acoustic language, as most human languages rely on throat vibrations. In this context, Broo Onghraye could have arrived in the Himalayas during the Younger Dryas Global Great Flood, which took place between 12,900 and 11,700 years ago.

This could have been the original form of what later became a slightly devolved Abdicational System, as introduced by the Sage Ruler Ongerew the Noble. The proto-system involved an enlightened being arriving from distant lands beyond the oceans and continents to guide and improve collective human existence. As such, the enlightened beings were elected to be the leader by the native populations.

The second, more recent layer of Broo Onghraye's nature was that of a Sage Ruler among the Older Plain Himalayans. He adopted the deity aspect of the Broo Onghraye title to more effectively spread his teachings of enlightenment and unify various subgroups within the Older Plain Himalayan class-title system-clusters. This period likely took place between 2852 B.C. and 2738 B.C.

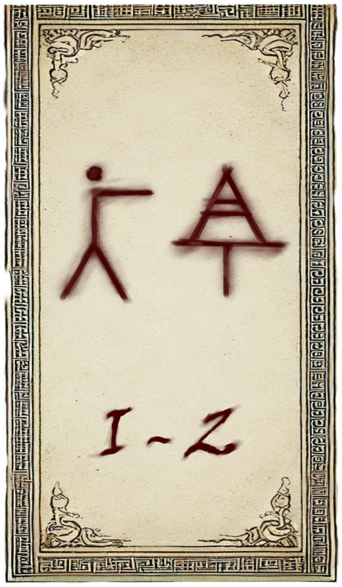
Ancestral Civilisational Affiliation Post-Global Great Flood

The early expansion of the mountain people, who after reaching and settling the Yellow River Basin evolved into the Older Plain Himalayans, dominating the Upper to Middle Yellow River Basin, merging with the native populace there who were likely also genetically the Mongoloid-looking type. The Older Plain Himalayans inherited alternate science and culture from Kumari Kandam as a result of the Kumari Kandam ascended groups taking refuge in the Himalayas during and after the Global Great Flood.

Dominant Language Among The Sage Ruler-Led Population

The dominant language among the Sage Ruler-led population was Older Plain Himalayan, influenced by Indo-European Afanasievan proto-Tocharian and Yeniseian languages from the immediate north and northwest.

Migrations and Civilisational Identity in Amnesia



2. Sage Ruler Geerleen Neroong The Deity-Like Agriculturalist (C. 2737 – C. 2638 B.C.)

Ancestral Civilisational Affiliation Post-Global Great Flood

The Older Plain Himalayans (Gerongaongl Dyeew, or Yangshao Culture, 5000 B.C. – 3000 B.C.); they were renowned for their Sage Ruler who served as the chief of the Flaming Tribal Union.

They were later forced into a coalition due to the arrival of their distant

cousin group — the para-Himalayans. These para-Himalayans expanded northeastward from the Himalayan periphery after splitting from other Himalayan subgroups, such as the proto-Tibeto-Burman groups.
The para-Austronesian class-title in the Upper Yangtze River Basin (genetically a Yeniseian-Dravidian admixture, making their appearance tanned-skin Eurasian-to-European) was geographically positioned at the midpoint of the para-Himalayans' northeastern expansion. This group was distinct from the Older Plain Himalayans, who were based in the Upper to Middle Yellow River Basin. The para-Austronesians were likely allies of the para-Himalayans as a strategy for self-preservation. This alliance eventually resulted in the partial absorption of the para-Austronesians by the expanding para-Himalayans.

It is also probable that the para-Austronesians did not merely 'retreat and remain distinct' in the Basin (or Dok Basin). Instead, a significant portion of their class-title voluntarily merged with the expanding para-Himalayans, becoming an integral part of what later became the Younger Plain Himalayans. In return, a smaller portion of the para-Austronesians were allowed to remain in the Basin, staying under the radar after suffering a series of defeats at the hands of the para-Himalayans.

Geerleen Neroong the Deity-like Agriculturalist, an enlightened figure, was connected to the Mu populations pre-Global Great Flood (10,000 years before he led the Older Himalayan populace) likely through his connection to the consciousness that transcended the ageing-effect of the 4th-dimension of reality, the time itself. This was likely the case for most Sage Rulers who had reconnected to their cores of consciousness in the 7-dimensional realm. These people had taken refuge either in the southeastern extensive range of the Himalayas or in the mountain-islands of the Indonesian Archipelago. Later, they emerged from hiding millennia before the para-Himalayan groups and around the same time as the Older Plain Himalayans.

Tribal Affiliation: Stemming From The Reoccurring Floods

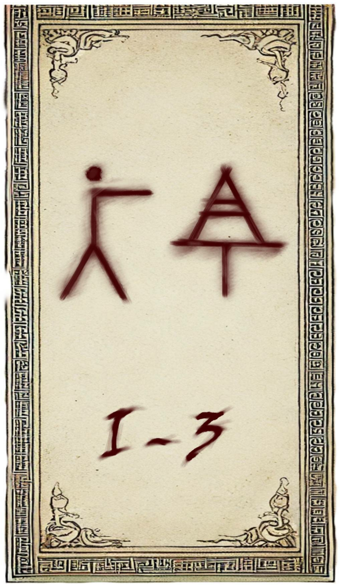
The essence of Laongtaal Culture (Liangzhu Culture, 3300 B.C. – 2300 B.C.), a Kra-Dai-Austronesian civilisation, was shaped by repeated local floods at its peak.

These environmental pressures, along with the encroaching para-Himalayan expansion, prompted a large-scale exodus. This migration contributed to the replication of the Yangtze Great Lake Laongtaal high culture (situated between the Yangtze River, the Great Lakes, and the West Pacific) in the midstream to lower reaches of the Yellow River Basin. The strong cultural parallels between the Younger Plain Himalayans and the abandoned Laongtaal Culture civilisation reflect this migration and cultural transfer.

Dominant Language Among The Sage Ruler-Led Population

The dominant language among the Sage Ruler-led population was Older Plain Himalayan, influenced by Indo-European Afanasievan proto-Tocharian and Yeniseian languages from the immediate north and northwest. There were also limited influences from Kra-Dai-Austronesian languages, due to the absorption of refugees fleeing recurring episodic floods from the lower Yangtze River Great Lake region.

Migrations and Civilisational Identity in Amnesia



3. Sage Ruler Kuahar Woaan The Chariot Shaft (C. 2637 – C. 2598 B.C.)

The 1st Generation Mutual Chief of the Plain Himalayan Coalition between the Older Plain Himalayans and the para-Himalayans was from the Woarirl Gerwoarirm Bear Clan — a symbol of his Himalayan origin, where brown bears were widespread. Originally, he served as the Mutual Chief of his own para-Himalayan Yellow Thunder Tribal Union. However, through the coalition he initiated, his role evolved, ultimately shaping what became the Younger Plain Himalayans after the absorption of the Older Plain Himalayans.

Ancestral Civilisational Affiliation Post-Global Great Flood

The expanding mountain people, known as the para-Himalayan group (who later became the Younger Plain Himalayans), dominated the Upper to Middle Yellow River Basin, displacing the demographic groups already present there. They inherited alternate science and culture from Kumari Kandam as a result of the Kumari Kandam ascended groups taking refuge in the Himalayas during and after the Global Great Flood.

Under Kuahar Woaan the Chariot Shaft, Sage Ruler of the Yellow Tribal Union, the para-Himalayans first launched swift military campaigns against the Kra-Dai and Hmong–Mien groups in both the Yangtze River Basin and the Yellow River Basin. This occurred during their northeastern expansion from the southeastern periphery mountains of the Himalayas, near the high altitudes of the upper streams of the Irrawaddy River, Salween River, and Mekong River, shifting the frontlines from the southwestern regions of Continental East Asia to the midstream of the Yellow River Basin. This was followed by another rapid military campaign against their cousins, the Older Plain Himalayans, particularly the Gerongaongl Dyeew (Yangshao Culture, 5000 B.C. – 3000 B.C.), who had already settled in the midstream of the Yellow River Basin.

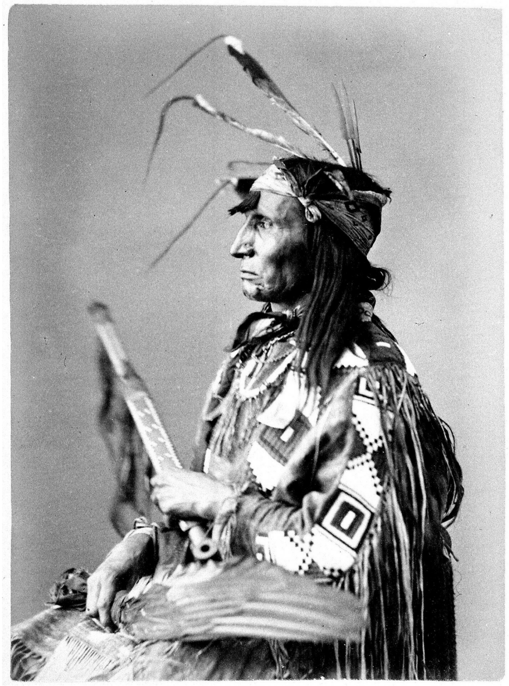
After fully absorbing the Older Plain Himalayans, the para-Himalayans became the Younger Plain Himalayans. This transformation enabled them to form a large-scale military force against the Kra-Dai and Hmong–Mien coalition (with minor support from Jomon-Ainuric and Austronesian groups). This conflict led to a near-extinction-level massacre of the Kra-Dai and Hmong–Mien groups, forcing them into backwardness. Their decline was further compounded by recurring floods in the Yangtze Basin. Many of them were then forced into a large-scale exodus from Continental East Asia into Continental Southeast Asia, particularly present-day Thailand (discussed further below). Others were assimilated into the southward-expanding Younger Plain Himalayans whose new base had been the midstream region of the Yellow River Basin.

The para-Himalayan expansion out of the southeastern periphery of the Himalayas occurred between 2852 B.C. and 2200 B.C. By the end of this period, the para-Himalayans had effectively eradicated the original Kra-Dai and Hmong–Mien presence in central to northern parts of Continental East

Asia. Only a few remnants among those who did not opt for voluntary assimilation into the Younger Plain Himalayan confederation system survived, forming a minority population in the southwestern mountains as well as the eastern coastal edge of Continental East Asia. Ironically, the mountainous survival zone partially overlapped with the mountains from which the para-Himalayans had originally expanded. These remaining Kra-Dai and Hmong–Mien groups endured for the following millennia (2200 B.C. – 8th century A.D.; depending on whether they joined the Staong Tribal Union takeover of Continental East Asia, a Kra-Dai-Hmong–Mien Renaissance launched from the eastern coastal domain of Continental East Asia lasting between 1600 B.C. – 1046 B.C.), before migrating to present-day Thailand. There, they became the ancestors of the Thai people — a fusion of the earlier indigenous Siam population and the later Tai migrants.

The Staon Tribal Union takeover (1600 B.C. – 1046 B.C.) of the core of Continental East Asia millennium later — stretching from the lower to midstream regions of Yellow River Basin to the northern banks of the Yangtze River Basin — served as a Kra-Dai and Hmong–Mien Renaissance. This resurgence took the form of a junior partnership with the Jomon-Ainuric — and to a lesser extent, the Austronesian and Indo-European groups — around the Yellow Sea Bay Area, extending to the Korean Peninsula. Among these groups, the Jomon-Ainuric took the lead as the core ruling class-title.

The Jomon-Ainuric people may have been culturally and genetically similar to the Kra-Dai and Hmong–Mien groups. Both were mixed populations, combining North American Native-looking Yeniseian-Na-Dene ancestry (most notable visual example being the 1872 profile photo of a Walking Shooter, Wah-Koo-Ta-Mon-Ih, Hunkpapa of the Great Plain Lakota tribe, one of the 1872 Tribal Delegations to the Federal Government archives) with Australian Aborigine-looking Dravidian traits. However, the Jomon-Ainuric likely had a higher proportion of Yeniseian-Na-Dene genetic makeup, rendering their appearance more European-like (the Yeniseian-Na-Dene are genetic cousins to the Indo-Europeans). Over time, they absorbed a significant amount of Kra-Dai and Hmong–Mien cultural elements, along with an Austronesian substratum. Later, they also incorporated shallower admixtures from Indo-European Afanasievans (genetically Nordic type, the Afanasievo Culture) and proto-Turkic groups at the borderlands between eastern Mongolia and western to southwestern Manchuria.



1872 profile photo of a Walking Shooter, Wah-Koo-Ta-Mon-Ih,
Hunkpapa of the Great Plain Lakota tribe

Portrait of an Ainuric man

Dominant Language Among The Sage Ruler-Led Population

The Younger Plain Himalayan language became the dominant tongue, absorbing the Older Plain Himalayan language following the conquest and coalition between the two groups. The same process applied to the Younger Plain Himalayan absorption of Kra-Dai-Hmong–Mien linguistic elements, following their conquest of these groups.

Additionally, Kra-Dai-Austronesian languages had limited influence due to Younger Plain Himalayan's absorption of refugees fleeing recurring episodic floods from the lower Yangtze River Great Lake region.

Migrations and Civilisational Identity in Amnesia

4. Sage Ruler Stewl Gehoool The Lesser Brightness (C. 2597 – C. 2514 B.C.)

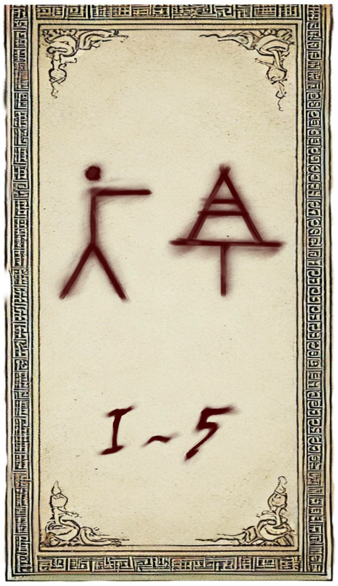
The Elected 2nd Generation Mutual Chief under the Younger Plain Himalayan class-title system-clusters; was the effective ruler of the Kra-Dai-Hmong–Mien tribal remnant subjects.

*The proto-Abdicational System at this stage still involved having an enlightening one who came from, or whose ancestors came from the distant lands that laid beyond oceans and continents to help better the affairs of perceived reality, or the collective life.

Ancestral Civilisational Affiliation Post-Global Great Flood

He was of Atlantis-inherited ancestry, having taken refuge in Tengri Tagh or the Caucasus. There, his lineage mixed with the North European-looking Afanasievo Culture class-title, who were numerically dominant. Over time, his people adopted these genetic traits, eventually emerging from hiding as part of the Indo-European branch.

It is likely that the Afanasievan proto-Tocharians were his predecessor lineage, having moved further south into the Yellow River Basin from the Lake Baikal and Mongolian Plateau region.



5. Sage Ruler Tyeon Kuahrok The Anxiety Tamer (C. 2513 – C. 2436 B.C.)

The Elected 3rd Generation Mutual Chief under the Younger Plain Himalayan class-title system-clusters was closely associated with a religious mandate imposed on the Kra-Dai-Hmong–Mien subjects.

*The proto-Abdicational System at this stage still involved having an enlightening one who came from, or whose ancestors came from the distant lands that laid beyond oceans and continents to help better the affairs of perceived reality, or the collective life.

As part of this mandate, he banned the spirituality-based system practised by the Kra-Dai-Hmong–Mien groups, through series of religious reforms, labelling it as ‘witchcraft’.

This ban was likely the result of a misunderstanding of the Kra-Dai-Hmong–

Mien spiritual system on the part of the Younger Plain Himalayans, rather than an indication that Kra-Dai-Hmong–Mien spirituality had degenerated to the point of stagnation and required ‘reform.’

Wars Against The Nkrongl Keroong Clan

Another significant legacy of Tyeon Kuahrok the Anxiety Tamer was his military campaigns against the Nkrongl Keroong Clan, a group whose ancestral lineage traced back to the Older Plain Himalayans. This clan, also mystified collectively as a water deity, resided in the midstream region of the Yellow River Basin. The Nkrongl Keroong, or the Mutual Work Clan, held considerable power due to their superior flood management technology, which was crucial for controlling the constantly flooding Yellow River.

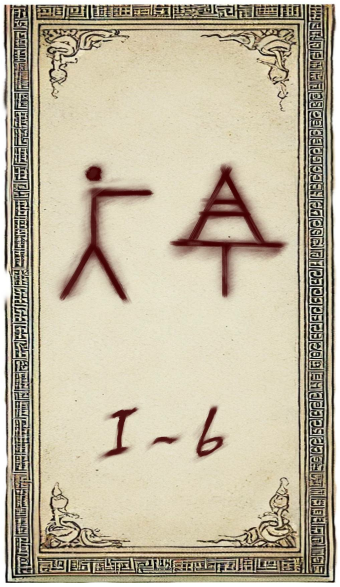
There were likely disputes over the disproportionate power held by the Nkrongl Keroong Clan, as their technological advantage in flood management threatened the foundational authority of the Younger Plain Himalayan class-title system-clusters. Alternatively, the conflict may have stemmed from the Nkrongl Keroong Clan’s technology that become outdated in face of the intensifying frequency of the floods, with their stubborn resistance to modifying their methods having further intensified the episodic flooding. This created a justification on the Younger Plain Himalayan’s part for their ‘force correction’ and pacification through military campaigns.

Ancestral Civilisational Affiliation Post-Global Great Flood

Tyeon Kuahrok was of Kumari Kandam-inherited ancestry and descended from a group that had taken refuge on the Arctic shore of Siberia. This group may have been European-looking, albeit with darker skin tone, possibly related to the Na-Dene North American Indigenous group (a result of merging with the native population related to the Yana Rhinoceros Horn Site pre-Global Great Flood). The fair-skinned Indo-European, notably from the mutation at Afontova Gora in Central Siberia (c. 18,000 – 12,000 Before Present), was in essence a mutational spin-off from the original ‘alternate European-looking type’ who were related to the Yana Rhinoceros Horn Site as well as the Western Hunter Gatherers populations. Over time, they absorbed the re-emerging Yeniseian groups (also related to the Na-Dene North American, largely the ‘alternate European type’ at this point) in the Lake Baikal region, who had previously taken refuge in the Tengri Tagh and Altai Mountains.

Additionally, this lineage integrated elements of the Jomon-Ainuric populations that were still present on the Korean Peninsula and stretched as far as southern Mongolia. Meanwhile, his predecessor ancestral lineage had moved southward into the downstream region of the Yellow River Basin, particularly the southern shores of the Yellow Sea Bay.

Migrations and Civilisational Identity in Amnesia



6. Sage Ruler Kehooog The Quick Communicator (C. 2435 – C. 2366 BC)

The Elected 4th Generation Mutual Chief under the Younger Plain Himalayan class-title system-clusters.

*The proto-Abdicational System at this stage involved having an enlightening one whose ancestors came from the distant lands that laid beyond oceans and continents to help better the affairs of perceived reality, or the collective life; yet in this generation, it tilted more towards those who had ties with the subjugated to create an image of sympathy, both in a true sense and in an instrumental sense for effective rule.

Ancestral Civilisational Affiliation Post-Global Great Flood

The Older Plain Himalayans – Gerongaongl Dyeew Culture (Yangshao Culture, 5000 B.C. – 3000 B.C.)

The Older Plain Himalayans were renowned for their Sage Ruler leading the

Flaming Tribe Tribal Union.

However, they were later forced into a coalition with their distant cousin group — the para-Himalayans. These para-Himalayans expanded northeastward from the Himalayan periphery, having split from other Himalayan subgroups, such as the proto-Tibeto-Burman groups.

The Substratum of Laongtaal (Liangzhu Culture, 3300 B.C. – 2300 B.C.)

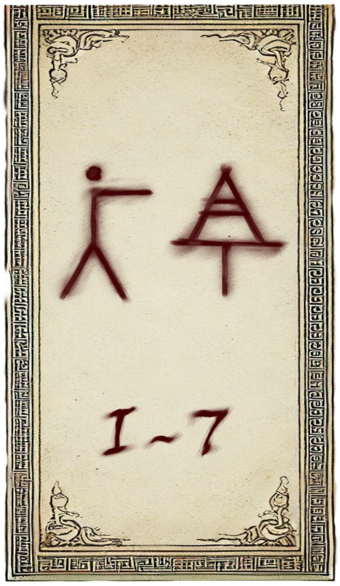
The Laongtaal Culture, a Kra-Dai-Austronesian civilisation sandwiched between the Yangtze River, the Great Lakes, and the West Pacific, faced constant local floods at its peak, combined with the encroaching expansion of the para-Himalayans. These pressures triggered a mass exodus, leading to the replication of the Yangtze Great Lake Laongtaal high culture in the midstream to lower reaches of the Yellow River Basin.

A key aspect of Kehooog the Quick Communicator's legacy was the compassion he showed to the descendants of the defeated Kra-Dai-Hmong–Mien groups, integrating them into the Younger Plain Himalayan class-title system-cluster as subjects. Additionally, he extended this same approach to the remote-branch Austronesian class-title, who were essentially half of what he was and represented.

The Dominant Language Used Among The Sage Ruler-Led Population:

The Younger Plain Himalayan language was a creole, incorporating Older Plain Himalayan substrata through the Younger Plain Himalayans' conquest and coalition with them. It also absorbed linguistic elements from Kra-Dai-Hmong–Mien, following their conquest by the Younger Plain Himalayans. Additionally, Kra-Dai-Austronesian languages had a limited influence due to the absorption of refugees fleeing recurring, episodic floods from the lower Yangtze River Great Lake region.

Migrations and Civilisational Identity in Amnesia



7. Sage Ruler Ongerew The Noble (C. 2365 – C. 2256 B.C.)

Elected 5th Generation Mutual Chief under the Younger Plain Himalayans class-title system-clusters.

*The proto-Abdicational System at this stage involved having an enlightening one whose ancestors came from the distant lands that laid beyond oceans and continents to help better the affairs of perceived reality, or the collective life. Yet the era was one near the end of the transitory process from the enlightening one whose ancestors were from the distant land to the more reductive version of those who fit the role of Mutual Chief to serve the populace, marking the loss of the cultural ties to the three advanced civilisations, Kumari Kandam, Mu and Atlantis, and in turn their connections with Agartha, post-Great Flood. This was how and why the Abdicational System proper was invented and emerged.

Ancestral Civilisational Affiliation Post-Global Great Flood

Culturally Atlantis-inherited, this group took refuge at Tengri Tagh or the Caucasus, where they mixed with the North European-looking Afanasievo culture class-title (3300 B.C. – 2500 B.C.). The Afanasievo people were numerically dominant at those mountain-islands, and over time, the refugees embodied their genetic features, eventually emerging from hiding as the Indo-European branch. This likely made the Afanasievan proto-Tocharians their predecessor lineage, who later migrated further south into the Yellow River Basin from the Lake Baikal and Mongolian Plateau region.

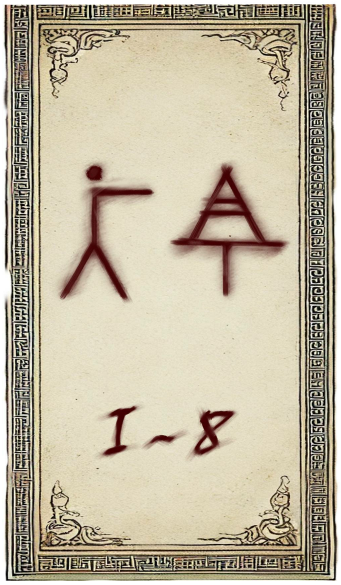
Dominant Language Among The Sage Ruler-Led Population

The Younger Plain Himalayan language was a creole, incorporating:

- Older Plain Himalayan substrata, absorbed through the Younger Plain Himalayans’ conquest of them.

- Kra-Dai-Austronesian substrata, introduced through the absorption of refugees fleeing civilisation-devastating floods from the lower Yangtze River Great Lake region.
- Kra-Dai-Hmong–Mien elements, integrated following their conquest by the Younger Plain Himalayans.

Migrations and Civilisational Identity in Amnesia



8. Sage Ruler Stoons The Two-Pupil-Eyed Deviator (C. 2255 – C. 2206 B.C.)

The Elected 6th Generation Mutual Chief under the Younger Plain Himalayan class-title system-clusters. His major legacy was his acceptance of the Abdicational System, a peaceful power transition system invented by Ongerew the Noble, which ultimately led to his appointment as Mutual Chief.

This norm-breaking innovation may have earned him the nickname 'the Deviator,' in addition to his atypical physical features, particularly his unusual eyes (possibly polycoria).

As the Deviator of The proto-Abdicational System, Stoons's connection with the distant land and the three advanced civilisations was no longer central to the populace he served. His legacies had a heavy focus on the prototype of filial piety, symbolising the practical side of being a Mutual Chief bettering the affairs of the collective life.

These virtuous, descent deeds would quickly degenerate into the mandatory servitude status based on exploitation and fear-based mental conditioning under the hierarchical system within the unit of family as a concept, creating a gigantic imbalance and unevenly distribution of power between family members within the familial structure a mere 1000 years down the path.

Ancestral Civilisational Affiliation Post-Global Great Flood

He belonged to a Kumari Kandam and Atlantis-inherited group that took refuge on the Arctic shores of Siberia, settling among the Mal'ta–Buret' Culture. This group was European-looking, albeit with darker skin tone, and related to both North American Indigenous populations and the original Uralic peoples. The Eurasian-looking features among the North American Indigenous, mostly Na-Dene, Sioux and Algonquian, on the other hand, was the result of such original 'alternate European' population mixing with the East Siberian Tungusic, Mongoloid-looking type, before, during, or after their migration into North America.

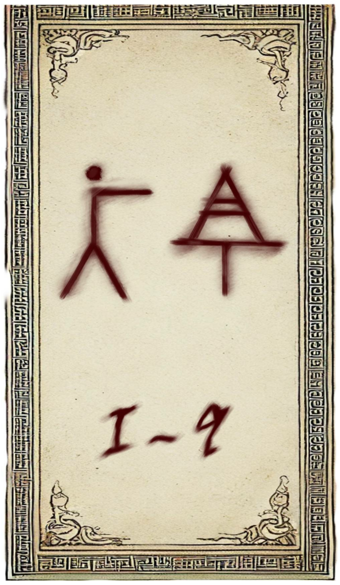
Over time, they likely absorbed the later-emerging Yeniseian groups from the Lake Baikal region, who had previously taken refuge in Tengri Tagh. Additionally, they integrated elements of the Jomon-Ainuric populations that were still present on the Korean Peninsula and extended as far as southern Mongolia while gradually migrating southeastward.

The Dominant Language Used Among The Sage Ruler-Led Population:

The Younger Plain Himalayan language was a creole, incorporating:

- Older Plain Himalayan substrata, through the Younger Plain Himalayans' conquest of them.
- Kra-Dai-Austronesian substrata, introduced through the absorption of refugees fleeing civilisation-devastating floods from the lower Yangtze River Great Lake region.
- Kra-Dai-Hmong–Mien elements, integrated following their conquest by the Younger Plain Himalayans.

Migrations and Civilisational Identity in Amnesia



9. Mutual Chief Woaral The Reptilian-Insectile Shifter (Starting C. 1989 B.C.)

The Last Mutual Chief (7th Generation) Elected under the Younger Plain Himalayan class-title system-clusters / Abdicational System and the transition to the Blossom Flurry People

Blossom Flurry Tribes on the Fluvial Terraces

With Woaral the Reptilian-Insectile Shifter elevated to semi-deity status, much like Broo Onghraye the Solar God, it is likely that he reconnected with distant groups who had preserved knowledge of the three advanced civilisations.

As such, during Woaral's reign, the Younger Plain Himalayans adopted the self-descriptive endonym 'Blossom Flurry People' into their language. This term possibly referred to the snowflake-like patterns of DNA cross-sections, interpreted through the lens of cymatic vibrational-frequency structures — a nostalgic act meant to commemorate past cultural connections to the three advanced civilisations. On the other hand, the geographical positioning of the tribal union’s settlements on the fluvial terraces along the constantly flooding river would later reinforce a civilisational mentality rooted in harmony-seeking and observation over intervention in the contexts of reality’s unfolding.

However, efforts to rediscover knowledge from the three advanced civilisations were likely limited, primarily contributing to the consolidation of the endonym ‘Blossom Flurry People’ rather than a full reclamation of lost knowledge. The fundamental reason for this limitation was Woaral’s relatively lower level in terms of connecting to his core of consciousness — unlike Broo Onghraye the Solar God, he was unable to fully relay the remnants of civilisational traits from the three advanced civilisations.

Another subtle layer of the permanent adoption of the ‘Blossom Flurry People’ endonym is that it marked an identity transformation, signalling the gradual fading of the Younger Plain Himalayan identity, which linked back to the three advanced civilisations. By the end of Woaral’s reign, this transition had reached completion, with the group fully embracing their new identity as the Blossom Flurry People.

Episodic War With Nkrongl Keroong The Mutual Work Clan

The other legacy of Woaral the Reptilian-Insectile Shifter included leading another episodic war against the Nkrongl Keroong the Mutual Work Clan (of

Older Plain Himalayan lineage) over diverging perceptions of flood management.

Ancestral Civilisational Affiliation Post-Global Great Flood

Older Plain Himalayans and the influence of Laongtaal Culture the Older Plain Himalayans (Gerongaongl Dyeew / Yangshao Culture, 5000 B.C. – 3000 B.C.) were also renowned for their Sage Ruler from the Flaming Tribal Union. However, they were later forced into a coalition due to the arrival of their distant cousin group — the northeastern expansion of the para-Himalayans from the Himalayan periphery. This expansion occurred following their split from other Himalayan subgroups, such as the proto-Tibeto-Burman groups.

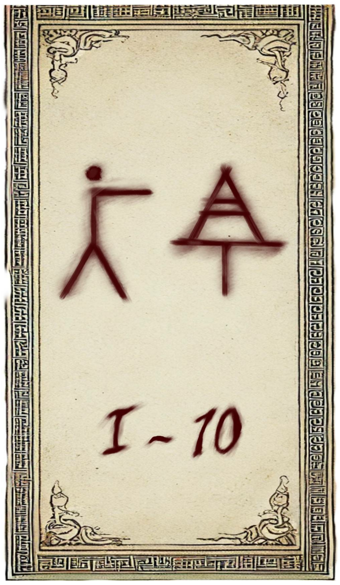
The Laongtaal Culture (Liangzhu Culture, 3300 B.C. – 2300 B.C.) was a Kra-Dai-Austronesian civilisation that experienced repeated local floods at its peak. Additionally, the encroaching para-Himalayan expansion forced mass migrations and abandonment of the Laongtaal Culture, leading to the replication of the Yangtze Great Lake Laongtaal high culture in the midstream to lower reaches of the Yellow River Basin. This area was located between the Yangtze River, the Great Lakes, and the West Pacific.

Dominant Language Among The Mutual Chief-Led Population

The Younger Plain Himalayan language was a creole, incorporating:

- Older Plain Himalayan substrata, absorbed through the Younger Plain Himalayans' conquest of them.
- Kra-Dai-Austronesian substrata, introduced through the absorption of refugees fleeing civilisation-devastating floods from the lower Yangtze River Great Lake region.
- Kra-Dai-Hmong–Mien elements, integrated following their conquest by the Younger Plain Himalayans.

Migrations and Civilisational Identity in Amnesia



10. Tribal Union Chief Mmdeong Leeraong The Peace-Reaching Contactor

*Renaissance through tribal coalition and its boost of power to prominence again starting c. 1600 B.C., 1000 years after the nearly fatal defeat the Kra-Dai-Hmong–Mien civilisation suffered from the Yellow Thunder Sage Ruler tribal coalition.

The ruler of the new tribal coalition under the class-title system-cluster name, ‘Staong,’ led a coalition that incorporated cultural elements such as the merchant-priest tradition and scapulimancy technology, inherited from the three advanced civilisations.
The name Staong might also be linked to the word ‘stone,’ in addition to the meaning of ‘merchant.’ This could refer to their rock-strata boring capabilities, which were part of a trial-passing ritual that led them to the avian-headed realm in the 7D, also where the core of consciousness lies — a reference encrypted within the name. Another possible external connection is to the Jewish class-title, who likely retained seafaring technology and maintained physical contact with, or even formed part of, the Staong group. The common Jewish surname suffix ‘Stein,’ which shares a similar meaning, suggests a cultural overlap. This connection would bolster the Staongs’ claim to elite status as merchant-priests, helping to consolidate the coalition.

Ancestral Civilisational Affiliation

The Kra-Dai-Hmong–Mien and Austronesian groups remained distinct despite the para-Himalayan encroachment and the absorption of their territories. They achieved this possibly through maritime travel along the shores of the Yellow Sea, forming limited alliances with the Jomon-Ainuric, and the proto-Tocharians, as well as with the more recent Sakas arrivals. This maritime network laid the foundation for their later coalition with these groups, contributing to the Kra-Dai-Hmong–Mien Renaissance under the name Staong. This coalition was primarily with the Jomon-Ainuric, with Afanasievan proto-Tocharians and Andronovo Sakas playing a lesser role.

Shared class-title cultural traits, such as scapulimancy, linked them to the Sweekdeens (a Mongoloid-looking Tungusic group with a limited Yeniseian-proto-Turkic and Indo-European cultural and genetic substratum) in the Amur River basin. They were also connected to the Jomon-Ainuric, who still inhabited Continental East Asia and the Korean Peninsula. Although the Jomon-Ainuric would later permanently retreat to the Japanese archipelago, they brought scapulimancy into Japanese mythology as they expanded and dominated the Jomon-Ainuric indigenous groups there. These archipelagic indigenous groups were themselves related to the Yeniseian-Na-Dene, marking the westernmost point of a continuum stretching into North America.

Dominant Language Among The Mutual Chief-Led Staong Population

The dominant language was Kra-Dai-Hmong–Mien linguistic continuum, heavily influenced by Jomon-Ainuric through their coalition. There was limited influence from the Younger Himalayan language, as the Younger Himalayans had previously subdued and eliminated the Kra-Dai-Hmong–Mien's original presence further west into Continental East Asia.

With the remaining Kra-Dai-Hmong–Mien groups situated at peripheral locations to the east, along the Pacific

coastal areas, they managed to preserve their class-title distinctiveness. This allowed them to form a coalition with the civilisationally similar Jomon-Ainuric to stage the Kra-Dai-Hmong–Mien Renaissance under the new class-title Staong, a systemic concept invented by Mmdeong Leeraong.

Migrations and Civilisational Identity in Amnesia

11. The Teew Tribal Union

The Teew began their rise to relative prominence around 1600 B.C. through the assimilation and absorption of surrounding tribal coalitions. However, their true rise to power, enabling them to become capable of a continental takeover, occurred around 1050 B.C. This was likely facilitated by a partial coalition with the predecessors of the Ordos Culture, which was centred in southern Mongolia, at the Ordos Plateau (Ordos Loop), where the loop-shaped section of the midstream Yellow River flows through.

This coalition involved the Xicha Culture in the same Ordos Plateau region, whose lineage included:

- Afanasievan proto-Tocharians (genetically Nordic type)
- Andronovo Saka (genetically northwestern European type)
- Central Siberian Yeniseians (genetically tanned-skin European, later transitioning into Eurasian as they intermingled with the Mongoloid-

looking Tungusic groups in Central and East Siberia)

The Older Plain Himalayan Renaissance In Coalition With The Proto-Tocharians, Sakas, And Central Siberian Yeniseians

The Teew was a class-title system-clustered designation, inherited from the last cycle to denote elite priest-merchants.

Like the Staong (a Stein-related encoded title connected to ancient global Jewish groups), the Teews were also elite class-titles (Jew-related), but without the priestly or wizardry-scapulimancy elements. They retained only the merchant aspect, which was increasingly fading and often met with contempt due to its loop-system breaking power.

This name would, in a similar fashion, help the Teews claim prestige status as elite merchant-priests, aiding in coalition consolidation. However, their external connection with the global ‘Teew-Jew’ elite class-title may have been weaker, as the elite-class flow from the proto-Tocharians in southern Central Siberia was much smaller in number compared to the Staon’s coastal geographical position (the seafaring Jew arriving in Staon territories), which provided greater opportunities for external influence.

Ancestral Civilisational Affiliation Of The Teew Population

The Older Plain Himalayans were primarily influenced by Mu-inherited Austronesian and Kra-Dai elements, which partially contributed to their establishment. These were later admixed with Yeniseian and Indo-European

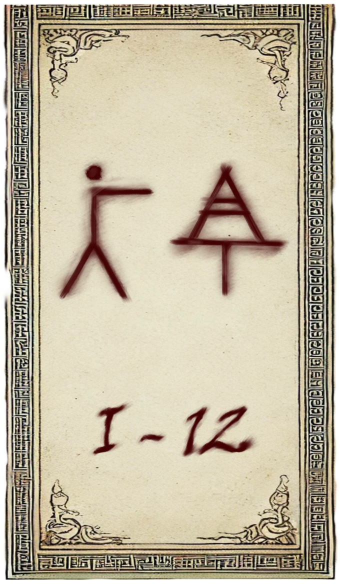
Saka-Tocharian influences.

Dominant Language Among The Mutual Chief-Led Population

The power base of the Teews originated from the Loess Plateau, located southeast of the Gobi Desert and encompassing most of the C-shaped regions of the Yellow River, with the Ordos Loop situated at the far north of the river's trajectory.

Their language was of Older Plain Himalayan origin, influenced by:

- Neighbouring Indo-European languages, including Afanasievan proto-Tocharian and Andronovo proto-Saka
- Central Siberian Yeniseian languages
- Younger Plain Himalayan influences, introduced through the midstream Yellow River Basin takeover by the Younger Plain Himalayans



12. Taw The Illuminous Of Alanl / Aleres Duke Kingdom (311–279 B.C.)

*The fiefdom name ‘Alerens’ (11th century B.C. – 222 B.C.) could have been a class-title endonym inherited from the Afanasievo culture: Arsehi; or inherited from Sintashta, Andronovo and Srubnaya culture who in turn gave rise to the Eastern Indo-Iranian group, the Sakas: Arya-.
The later Alans (Alan being a variant of ‘Aryan’), or ‘Alerak Reran’ when transliterated into the Younger Plain Himalayan language, who emerged around 1100 years after the establishment of the ‘Alerens’ fiefdom (also belonging to the Eastern Indo-Iranian group) inherited the same root name for their class-title system-clusters.

Demographic Affiliation Of The Alanl / Aleres Region: A Fusion Of

Jomon-Ainuric, Yeniseian, And Andronovo Proto-Saka Influences

As the southeasternmost reach of Central Siberian Yeniseian, East Siberian Tungusic, and Andronovo proto-Saka territory, Alanl / Aleres was one of the three western territories (west of the Korean Peninsula and southern Manchuria) controlled by the Jomon-Ainuric.

The core class-title system-cluster / societal outlook of Alanl / Aleres was primarily Mu-inherited Jomon-Ainuric, with Jomon-Ainuric and Yeniseian groups forming the low-to-mid-class elite. The Andronovo proto-Sakas, along with a minority of Afanasievan proto-Tocharians, either held the highest positions in the power structure or exerted heavy cultural and systemic influence over the fiefdom. The general population was composed mainly of Jomon-Ainuric and Plain Himalayan settlers, expanding under the influence of the Teew Confederation — themselves a mixture of Yeniseian, Andronovo proto-Sakas, and Older Plain Himalayans.

A secondary demographic and cultural component could have come from the Kra-Dai, due to their earlier coalition during the Kra-Dai-Hmong–Mien Renaissance Staong era. The Younger Plain Himalayan settlers who migrated to Alanl / Aleres land under the Teew Confederation would make up the most recent layer of the populace, possibly having to self-assimilate into the above-mentioned, locally dominant Alanl / Aleres cultural and demographic makeup so as not to be singled out as an outlander caste within the class-title system-clusters.

The Dominant Language Used Among The Population Under Duke King Taw Of Alanl / Aleres Of The Fragmented Teew Confederation

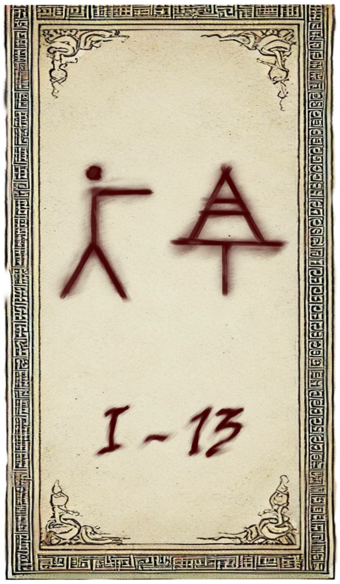
The dominant language was likely a creole, based on a heavily Indo-European and Central Siberian Yeniseian-influenced Jomon language. More recent linguistic layers included:

- Teew Confederation’s official language, a Younger Plain Himalayan language with Indo-European and Yeniseian influences, brought to the Alanl / Aleres region by the enfeoffed Teew relatives who ruled under the Teews’ central, confederation-like government.

With its capital named Keeds, the Alanl / Aleres region was geographically centred around the coastal areas of the northernmost section of the Yellow Sea Bay, stretching into southern Manchuria. It overlooked the northern tip of the Korean Peninsula across the bay, opposite the Baekdu-daegan mountain ranges.

The Jomon people and their language likely emerged from a merging of Central Siberian Yeniseian and Australian-Aboriginal-Dravidian types, with a much stronger Central Siberian Yeniseian genetic influence. Similarly, the Austronesian groups may have formed the same kind of merger, though with a slightly stronger Australian-Aboriginal-Dravidian genetic admixture. In the case of Jomon’s genetic cousin, the Ainuric group, their fair-skinned feature could have been their own alternate mutation from their Yeniseian-Na-Dene root, similar to the mutation undergone by the Indo-Europeans at Afontova Gora around 18,000 years Before Present, who spun off from the Yeniseian-Na-Dene in Central Siberia. This transition saw them shift from tanned-skin ‘alternate Europeans’ to fair-skin ‘alternate Europeans,’ whose different genetic makeup, compared to that of Europeans, resulted in a relatively similar physical appearance.

Migrations and Civilisational Identity in Amnesia



13. The Imperial Ruler Of Genesis Of Dzaeen, Dzaeen Leirlwoaeraong (221 – 210 B.C.)

Demographic Affiliation

The Dzaeen fiefdom-turned-empire, as the successor of the Teew Confederation, had a mixed cultural outlook combining Central Siberian Yeniseian, Indo-European Andronovo-proto-Saka / Afanasievan-proto-Tocharian, and Kumari Kandam-inherited Younger Plain Himalayan influences on the surface. However, Mu-inherited Kra-Dai Austronesian elements remained a forgotten sublayer, due to the Older Plain Himalayan (Gerongaongl Dyeew / Yangshao Culture) and Laongtaal (Liangzhu Culture) features that his ancestral class-title had inherited and passed down.

Another Austronesian contribution to Dzaeen's cultural makeup stemmed from the post-absorption of the Dok Basin (upper Yangtze River bordering the eastern edge of the Himalayan Bhö Plateau) class-title. This region was one of the two major routes of proto-Austronesian migration out of the southeastern Himalayas. The para-Austronesian groups that did not merge with the Older Plain Himalayan (Gerongaongl Dyeew / Yangshao Culture) leadership had remained in the Dok Basin up until that point.

The Dominant Language Used Among The Population Under The Duke King Dzaeen Of The Fragmented Teew Confederation

As the successor of the Teews, whose power base originated from the Loess Plateau (located immediately southeast of the Gobi Desert and overlapping most of the C-shaped regions of the Yellow River, with the Ordos Loop positioned to the far north of the river's trajectory), the dominant language in the Dzaeen fiefdom was a creole.

The most recent linguistic layer was the official Younger Plain Himalayan language, with substrata from the Older Plain Himalayan language, influenced by:

- Indo-European Afanasievan proto-Tocharian
- Indo-European Andronovo proto-Saka
- Central Siberian Yeniseian languages

Further linguistic evolution occurred through continued interactions with Indo-European and Yeniseian groups. Additionally, the later absorption of the Basin region of the Upper Yangtze River Basin, which had a para-Austronesian presence, contributed to the most recent layers of the Dzaeen variant of the Younger Plain Himalayan language.

Reality under the All-encompassing Consciousness Reconnection Trial

Forgotten Implications of the Global Great Flood

The Birth And Legacy Of Broo Onghraye The Solar God

The Sage Ruler of Spring is an alternate title for Broo Onghraye the Solar God. Near the place where he lived, there was an island called Nkuawherra Songa, also known as the All Blossom Flurry Island. One day, Broo Onghraye’s mother went sightseeing on the island, where a rainbow entwined her and lingered for a while before vanishing. Shortly after this event, she became pregnant, and twelve

years later, she gave birth to Broo Onghraye. Broo Onghraye was described as having an elongated skull, extensive eyes, tortoise-like teeth, and dragon-like lips. He had white whisker-like soft hairs growing from his eyebrows and a long beard that reached the ground. It was said that Jupiter took twelve years to complete one full cycle, and the pregnancy of Broo Onghraye's mother aligned perfectly with this astronomical cycle. Additionally, it was believed that auspicious omens would always appear when a sage was about to be born into the physical world.

Annotation

From the description of Broo Onghraye's reptilian physical features, his mother may have attained at least semi-ascended status, allowing her to connect with her consciousness core in the 7th-dimensional realm. This connection likely made it possible for her to receive energy from these realms, leading to her immaculate conception. She may also have had stronger civilisational ties to the Himalayas, where the heritage of Kumari Kandam — one of the three pre-Great Flood advanced civilisations (Mu, Kumari Kandam, and Atlantis) — was well preserved.

The Human Sage Ruler And The Transformation Of The World

In the bygone past, the original Human Sage Ruler was described as having nine heads and a serpent body.

It was believed that from him, the universe came into existence. His era was a time when astronomical phenomena such as halos around the sun and moon were commonly seen. The mountains and seas were tranquil, and the world was in a state of peace. However, after his time, geological shifts altered the hills and valleys, while societies were displaced, and linear time moved forward, pushing away the older world. The exact amount of time that passed since then was incalculable.

Despite the mystical status of the bygone Human Sage Ruler, Broo Onghraye was said to have surpassed him in wisdom and enlightenment. It was during Broo Onghraye’s time that rules of etiquette, law, virtue, and justice were first established. The habitual lifestyle of cave-dwelling was abandoned, raw food diets evolved, and systems of ethics were developed to promote governance through culture, education, rites, and music. In warfare, shields, pole weapons, and dagger-axes were introduced, revolutionising military tactics and combat.

Silk threads were used to bind mulberry wood to create bridge zithers, while finely ground adobe was used to craft egg-shaped flutes. These developments led to the rise of a sophisticated system of ritual and music. The vibrational frequencies of the electromagnetic fields from eight directions were harmonised, giving rise to the eight divinatory trigrams and the six sets of hexagrams (the prototype of Book of Changes), which were used

to ascertain the relative locations of the Six Deities: Azure Dragon of the East, Vermilion Bird of the South, White Tiger of the West, Soaring Snake, Kerrolreen Six Stars (Curved Display) — extending from the constellations of Ursa Minor to the Cepheus — and Black Tortoise of the North.

Since writing systems for inscriptions did not yet exist, patterns in celestial movements and the natural world became essential in the formation of etiquette, laws, ethics, and humanistic principles. These laws were aligned with cosmic electromagnetic fields and the planetary rotational trajectories, ensuring that reality unfolded positively in accordance with natural cosmic rhythms.

Broo Onghraye’s role in nature was to contain and foster

all manifestations of life that emerge in springtime. His essence was associated with the Wooden Vital Essence (or Wooden Agent) of the Five

Vital Essences / Agents. In musicology, he corresponded to the third scale tone, E, within the pentatonic scale (C, D, E, G, A). Because of this, he was known as the Sage Ruler of Wood.

Annotation

- The eight divinatory trigrams and hexagrams originated from the Book of Changes, a divination manual that was itself based on earlier alternate science-based scapulimancy and plastromancy technology. Over time, these divination practices were merged with esoteric cosmology and philosophical texts, many of which had roots in far more ancient times.

- These legacies indicate that Broo Onghraye the Solar God was an enlightened being who had reconnected to his consciousness core in the 7D realm, spreading high-tech knowledge based on an alternate approach to science (from today’s perspective). He likely transmitted this knowledge to the Himalayan region (see Card I-1 for his civilisational affiliation) during the Younger Dryas period (12,900 – 11,700 years ago), when the Global Great Flood ravaged the planet.

- The Five Vital Essences / Agents as well as the ancient musicology were the alternate science-based technology, featuring the locating, funnelling and capturing of cross-dimensional digits, or energies bound with higher-dimensional vibrational frequencies, to assist the navigation of the perceived reality’s unfolding in the 3D, physical sense. Musicology, in this sense, could be viewed as the least abstract application and version of such technology, as the vibrational frequency-based energies were materialised as sounds that were sensible to the human physical sensory system, namely the sense of hearing.

Reality under the All-encompassing Consciousness Reconnection Trial

Forgotten Implications of the Global Great Flood

Geerleen Neroong The Deity-Like Agriculturalist

The Flaming Sage Ruler, Geerleen Neroong, was the first to educate commoners on agricultural cultivation using ploughs. He personally engaged in hard labour on the farms, and his tribes flourished with abundant grain harvests. Moved by his sageness, all living things were naturally drawn to him.

Among his tribal settlements, reishi bracket fungi glowed with fluorescent radiance, and tender sprouts of magical grasses seemed to emerge spontaneously from within the existing flora. Red lotus flowers grew from the ground, with twin blooms sharing a single stem, their size resembling the canopies of umbrellas. The dew from lotus leaves dripped into ponds that served as dragon-feeding farms. Along the streets, auspicious red grasses flourished, while propitious clouds and mountain mists permeated the landscape. Circular mounds were built to worship the sun, and jade staircases were constructed to honour the moon.

The harmonious tunes that resonated with the highest ninth tier of the heavens were performed, creating a celestial symphony where all beasts danced in unison with the music.

All eight musical instruments played in perfect harmony, including: the bell, the stone chimes, the half-tube seven-stringed zither, the bow musical instruments, the flutes, the Woaral, a free-reed mouth-blown wind instrument, the ceramic egg-shaped flutes, and the wooden fish temple block.

As the music reverberated through the realms, all plants, trees, jades, stones, and minerals across the landforms became smooth and lustrous, imbued with the essence of divine harmony and celestial resonance.

Annotation

- The dragon-feeding farms were likely mega-structures designed for vertical farming, and the so-called dragons may have been a manifestation of ascended reptilian or dinosaur-like entities. These beings, whose base realm existed beyond the 7th dimension, retained limited physical presence in lower dimensions for ease of interaction, likely first through a presence in the 7D avian-headed humanoid realm as a springboard for further downward dimensional manifesting.
- The high reverence for music suggests that vibrational frequency technology was still known among enlightened beings, such as Geerleen Neroong the Deity-like Agriculturalist. These frequencies were deeply connected to human DNA sequencing / encryption and consciousness cores in the 7th-dimensional realm.

Cloud Fluid And The Path To Enlightenment

Occasionally, water droplets would fall from the flowing clouds in the sky, forming what was known as Cloud Fluid. It was believed that one could outlive even the sky itself after attaining enlightenment — a state of synchronicity with the vibrational frequency of the physical world and the mechanisms that shape its form cross-dimensionally, including the 3-dimensional physical reality that one navigates through the perceptive apparatus, the brain, which is in turn an antenna-like branch of the core of consciousness lying in the 7th-dimensional realm. This enlightenment was achieved by ingesting Cloud Fluid.

Annotation

The Cloud Fluid could have been either:

- A cross-dimensional substance connected to higher dimensions, or
- A manifestation of a higher-dimensional unit within the 3-dimensional reality, retaining beyond-3D properties within it.

Night Brilliance: The Lustrous Gemstone

There existed a lustrous gemstone known as Night Brilliance, which remained trackable by its ever-present light and reflections. If tossed into water in the darkness of night, it would continue to drift and glow, making it visible at all times.

Annotation

The Night Brilliance gemstones were possibly:

- Shape-shifting, ball-shaped units with the ability to shift between dimensions.
- Born out of the transitory realm between dimensions, where tension and creative forces converged to give rise to such mystical objects.

These gemstones may have carried the essence of dimensional transitions, which imprinted their properties upon them, allowing them to exist beyond conventional 3-dimensional physical constraints.

The Red Sparrow And The Seeds Of Immortality

A red sparrow once arrived, carrying in its beak the seeds of matured grains and rice. As it flew, some of the seeds fell to the ground. The Flaming Sage Ruler Geerleen Neroong gathered these fallen seeds and planted them in his fields. It was said that whoever consumed the fruits that grew from these sacred grains would never age or die.

At Mt. Sloonswoaraan, meaning Mountain of Towering Metals, vast deposits of copper were mined to produce various tools. Beneath the mountain lay a golden well, perpetually shrouded in white smoke. If one climbed to the summit of the well, one could hear thundering noises resonating from its subterranean depths. The metals extracted from this well were soft and could even be used as a material for robe production.

Annotation

The special grains could have been either:

- A cross-dimensional entity, connected to higher dimensions, or
- A higher-dimensional manifestation appearing in the 3D realm, still retaining beyond-3D properties.

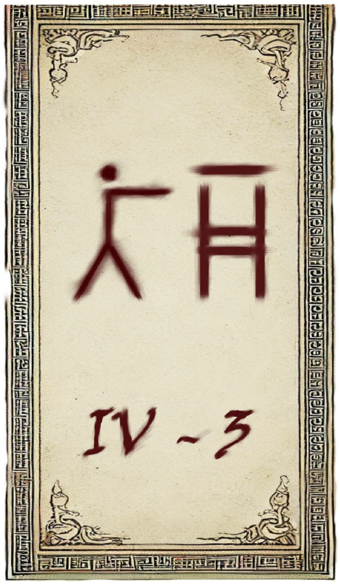
The anti-ageing effects of these grains could suggest that they allowed individuals to transcend the 4D realm, which is time itself. This freedom from linear time may have rendered ageing ineffective, aligning with the nature of 5D existence.

The thundering noises and white smoke emerging from the abyss of the golden well were likely signs of the construction of the Kirerool Tunnels, or Tunnels beyond Mechanism — cross-dimensional tunnels capable of providing limited access between the 3D and higher dimensions to those who had undergone advanced cross-dimensional training.

These Kirerool Tunnels were built using vibrational technology, similar to the way in which human DNA is structured. By utilising dimensional shifting techniques, the tunnels allowed for penetration or infiltration of rock strata by altering the surrounding dimensions rather than physically breaking through them. This can be seen as entry to the hollow realm within Earth, described by the umbrella term Agartha, which are collective higher-dimensions leading to the 7th dimension using the Earth's mantles and crests as their 3D veils.

Reality under the All-encompassing Consciousness Reconnection Trial

Forgotten Implications of the Global Great Flood



Kuahar Woaan The Chariot Shaft: Sage Ruler Of The Yellow Thunder Tribe

The Sage Ruler of the Yellow Thunder Tribe, Kuahar Woaan the Chariot Shaft, was from the Woarirl Gerwoarirm Clan, which led the Yellow Thunder Tribal Union. His mother, Gehool Kuaherro the Vast Vitality, gave birth to him in the third cycle of a ten-day-based calendar unit, designating him as the Sage Ruler of Earth Vital Essence, one of the Five Vital Essences. A significant astronomical phenomenon — a yellow star — was present in the sky at the time of his birth, marking his auspicious arrival.

The Sage Ruler of the Yellow Thunder Tribe revolutionised the recording of celestial cycles and the calendar, establishing writing systems for inscriptions for the first time. He was also the first to introduce headwear, possibly the kind with a horizontally extending, board-like flat top adorned with strings of jewels that veiled the face. This headwear was paired with court dress — one-piece robe attire, earning him the honorific title ‘One-Piece Robed Dragon Ruler’.

Annotation

- The symbol of the dragon represents the Sage Ruler’s ascended or semi-ascended status, signifying his capability to connect with higher dimensions. Dragons are believed to be partial manifestations of reptilian or dinosaur-humanoid entities originating beyond the 7D realm. A 3D individual could only perceive and absorb such dimensional energy after reconnecting with the consciousness core, which resides in the 7th-dimensional domain.

- The one-piece robe is a subtle symbol, signifying the elite bringers of enlightenment.

Technological Advancements And Symbolism

He re-engineered rafts into board-able ships, and for this, the fish in the water joyfully cruised along, while the oceans pacified their billows and waves. Using the reflections of the boat projected onto the bottom of the Yellow River, appearing like a sinking jade, he commemorated the presence of rivers and lakes. In response, horse deities emerged from the lakes in bands, and auspicious chariots with canopies dotted the vast wilderness.

He promoted the standardisation of musical instruments, while re-examining Earth’s precession and its rotational relationships with celestial bodies through the armillary sphere, symbolically unveiling the deeper knowledge of these cosmic movements through Kuahar Woaan’s consciousness. He established the History Sector, subdividing it into four branches dedicated specifically to the archiving and management of books and illustrations.

At the same time, he appointed officials of the Nine Virtues to solidify leadership over tens of millions of tribes. The Nine Virtues consisted of: filial piety, benevolence, gentleness and literary mastery, trustworthiness, ability to articulate, loyalty, respectfulness, bravery, and righteousness. These virtues were demonstrated collectively among the human world and were also used in the worship of the gods. Those entrusted with upholding these principles were known as the Servants of the Nine Virtues.

The Terrace Of Koon And Dimensional Energies

The winds of harmony swept across the land as enlightened and ascended beings gathered. Before departing, they left behind their headwear, swords, jade pendants, and shoes at the Terrace of Koon, meaning the Descendants' Terrace. The Terrace of Koon was located at the steepest and most perilous section of the Lake of Tereongl, meaning the Cauldron Lake, which was itself situated at the summit of Mt. Koonroon (*possibly Lake Aqqikkol in the Altyn-Tagh mountains, at an elevation of 4,250 metres*).

Annotation

- The incorporation of the number nine into governance and values was meant to harmonise the fabrics of reality (as opposed to perceived and projected reality by the perceptive apparatus, human brains) with the vibrational structure of the universe. In other words, it was designed to align human-made structures — both mental and physical — with the fundamental vibrational and electromagnetic frequencies of reality. This ensured that reality unfolded in a positive direction (and while being perceived so), preserving virtues for longer periods and making them more resistant to degeneration.

- The number nine is often considered the number of creation because its influence directs reality toward pro-creation and positive generation, a concept explored in numerology.
- The decision to build a terrace on a perilous mountaintop was likely due to the intense concentration of electromagnetic energy in such locations. These electromagnetic fields had the potential to alter the vibrational structure of three-dimensional reality, creating dimensional shifts.

The Sage Ruler’s Divine Legacy

The Sage Ruler of Yellow Thunder constructed inns below the Terrace of

Koon to facilitate his journeys across

the regions, riding clouds and dragons. Even today, people from faraway continue to worship him, longing to catch a glimpse of his presence from the distance.

The tools that the Sage Ruler of Yellow Thunder forged using divine gold were adorned with intricate engravings. After he ascended into the sky, his servants carefully examined the engravings, only to realise that they were ancient texts — though some passages had faded due to abrasion. Each forged tool bore a precise timestamp, marking the era of its creation, with inscriptions written in a plain tone and simple calligraphic style.

Annotation

The unreadable portions of these texts may have belonged to writing systems inherited from the three advanced civilisations. In this case, they could have been Kumari Kandam-based texts, which the Sage Ruler of Yellow Thunder may have learned in the Himalayas before leading his tribal union beyond the

mountains.

The Assembly Of Virtue And The Sacred Rituals

The Sage Ruler of Yellow Thunder once issued an edict, summoning officials and dukes educated in virtue to attend a grand assembly. There, jade tablets were arranged meticulously among mats woven from sweet flag and boat orchids. Incenses crafted from aged elm were lit, filling the space with fragrance befitting the solemn occasion.

All other precious materials were pounded with pestles in mortars, reducing them to fine scrapings, while glues made from aged elm were stirred into a slimy consistency, then applied to the floor — a symbolic gesture illustrating the structured order of the tribes. These tribes, whether affiliated with the Sage Ruler of the Yellow Thunder Tribal Union, the intra-system remnants of the previously dominant Sage Ruler of the Flaming Tribal Union, or other rulers from distant lands, were thus enumerated and reaffirmed in their hierarchical standing.

Annotation

- At this point, the hierarchical enumeration of tribes still served as a marking of progress toward ascension (the reconnection with the consciousness core in the 7D). However, this system was later corrupted, transforming into rigid class-title system-clusters that restricted social mobility — even in the 3D physical sense, such as financial / energy-harnessing (food, accommodation, lighting), occupational.

Worse yet, this system was further perverted to distinguish ethnic groups, leading to segregation, division, and inter-ethnic conflict, which fuelled cycles of violence, fears (and all its impulsive variants), and objectification of different races.

Guardians Of The Magnificent Flow

The Sage Ruler of Yellow Thunder ordered his chief minister, Prirm Woerrol of the Wind Clan, to carry books, while his official in charge of civil matters, Daong Perrak, was tasked with carrying a sword to patrol a majestic river named *Gehwaan, the Magnificent Flow*. Their journey extended deep into the night, taking them all the way to the southern bank of River Gehawaan. They walked for a total of 4,050 km, pausing for rest only once.

The surface of River Gehwaan bore a striking resemblance to rolling dunes, its depths unpredictable — one would sink instantly if attempting to step on it. When a gale swept across the river, it whipped up the sand into a dense, fog-like mist. Within this phantasmal landscape, dragon, fish, and soft-shell turtle deities resided, each capable of flight.

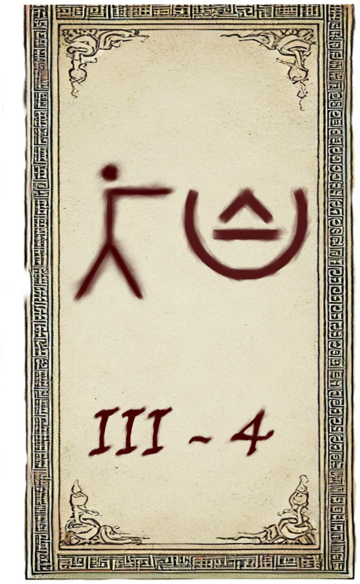
There, amidst the billowing sands and undulating waters, grew a peculiar seaweed, its texture as hard as rock, yet lissome and swaying gracefully with the wind. Its blue-green fronds blanketed the waves, forming a mesmerising veil over the restless currents. A single branch bore hundreds of leaves, yet only one flower would bloom every thousand years.

This sacred stretch of the river was known as Billows of the Sands, a name reflecting the way sands rose, forming waves as if conjuring living tides. It was here that a sage named *Nereongs Proong the Serene Boundary,* met his demise after consuming the fish that dwelled there. Yet, in a phenomenon both miraculous and unfathomable, exactly two hundred years after his death, he returned to life.

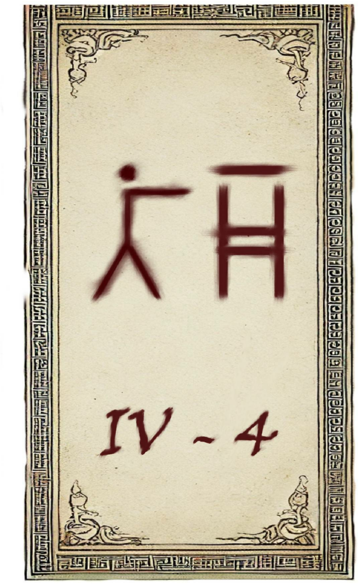
Annotation

The flying dragons, fish, and soft-shell turtle entities were likely 5D–6D beings that used the deep sea as their 3D veil. Most of these entities were humanoids with the heads of deep-sea creatures. The dragons, in particular, were manifestations of beyond-7D beings, taking form in the 5D–6D realms to facilitate their presence in 3D reality.

Reality under the All-encompassing Consciousness Reconnection Trial



Forgotten Implications of the Global Great Flood



Stewl Gehoool The Lesser Brightness And The Metal Vital Essence

The Sage Ruler Stewl Gehoool, the Lesser Brightness, attained his status as a Sage Ruler through his profound alignment with the Metal Vital Essence — also known as the Metal Agent of the Five Vital Essences / Agents. Due to his affinity with the west, Stewl Gehoool was also referred to as Metal Sky or Metal Profound, with numerous clans tracing their lineage back to him.

In his sacred garden, five distinct types of phoenixes gathered, each adorned in a hue corresponding to one of

the Five Vital Essences and their respective directions.

This divine convergence of phoenixes further cemented his legacy, leading to the adoption of the name ‘Phoenix’ as another clan designation stemming from his lineage.

Sacred Landscapes And Mystical Beings

In his realm, gold resonated within the mountains, while silver coursed like underground springs. The land was home to creatures of extraordinary form — tortoises and snakes that bore human-like features, resembling humanoids and spiritual beings.

Rivers and lakes twisted and turned in the shapes of dragons and phoenixes, while mountains coiled upon themselves like slumbering dragons. It was from these natural formations and their mystical resemblances that places derived their names — Dragon Mountain, Tortoise Mountain, Phoenix River, and Phoenix Lake.

Annotation

The flying dragons, the mystical fish, and the reverberating gold within the mountains were likely indications of Kirerool Tunnels being built, or Tunnels beyond Mechanism. They were created using vibrational frequency technology, allowing for the shifting of surrounding dimensions to enable penetration through rock strata rather than physically breaking through them.

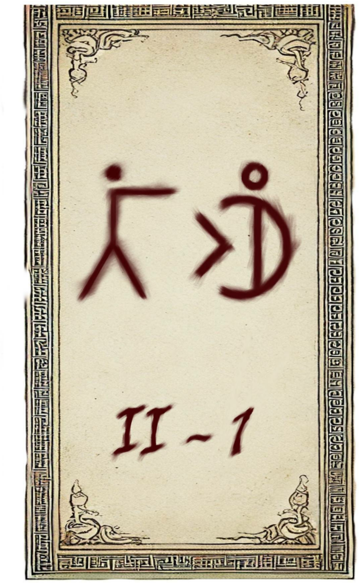
Once completed, these tunnels could provide limited access between the 3D realm and higher dimensions for

those who had undergone advanced cross-dimensional training. This, again, can be seen as entry to the hollow realm within Earth, described by the umbrella term Agartha, which are collective higher-dimensions leading to the 7th dimension using the Earth’s mantles and crests as their 3D veils.

The tortoise and snake humanoids were entities dwelling in higher dimensions, ranging between 5D and 7D.

- The tortoise humanoids resided between 5D and 6D, using the deep sea as their 3D camouflage.
- The snake humanoids were manifestations of beyond-7D dinosaur-headed humanoids, appearing in the 7D realm to better facilitate limited interactions with lower dimensions.

The Encoded Connection through the Three Lost Civilisations



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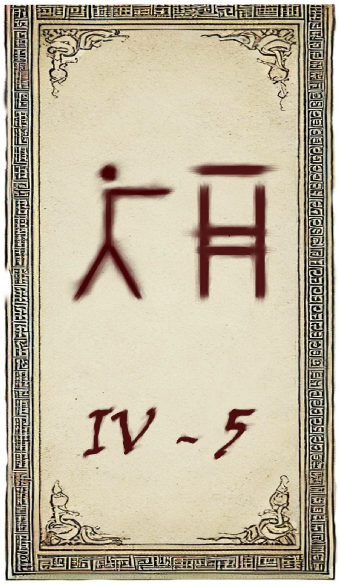


Tyeon Kuahrok The Anxiety Tamer: Sage Ruler Of Water Vital Essence

The Sage Ruler Tyeon Kuahrok the Anxiety Tamer, of the Geerkeraw Laong clan, was the grandson of the Sage Ruler of the Yellow Thunder Tribal Union and the son of Tehyeaong Alrirks the Solar Sense. The clan name reflects remnants of a declining matrilineal society, one relatively equal and harmonious as opposed to the emerging dominator-type patriarchal structures and hereditary surnames.

Long before Tyeon Kuahrok’s birth, Tehyeaong Alrirks once walked along a riverbank when he encountered a

black dragon carrying a painting carved from black jade. At that moment, an old man appeared seemingly out of nowhere and addressed him:

‘Your future son will become a Sage Ruler, his destiny aligned with the Water Vital Essence — one of the Five Vital Essences.’

Exactly ten years later, Tyeon Kuahrok was born, bearing dragon-like patterns on his hands — traces of the very black-jade carving-painting that had appeared on that fateful day. That same night, as Tehyeaong Alrirks gazed into the sky, he saw the same old man from a decade prior — a manifestation of the North Star itself.

Annotation

- The black jade painting-carrying black dragon likely possessed a high level of mastery in manifesting into lower realms, specifically within the dimensions between 3D and 5D. While dinosaur-headed humanoids (or reptilian entities) typically manifest from beyond the 7D realm into the 5D–7D spectrum as their lower-dimensional bases, this particular dragon had the ability to transfer ultra-high dimensional energy-digits into Tyeon Kuahrok, embedding within him a profound cosmic connection.

- This being was extraterrestrial in a truthful sense, as dinosaur-headed humanoids or reptilian entities do not maintain physical (3D) or partial (5D–7D) bases on or near Earth. Therefore, they require temporary access to the Agarthan realm, which exists between 5D and 7D beyond the Earth's inner 3D veils (mantles, crests, lava), to manifest. In contrast, Agartha entities could be considered native to Earth, as they inhabit or have direct ties to its higher-dimensional strata.

The Reign Of Tyeon Kuahrok The Anxiety Tamer

When Tyeon Kuahrok the Anxiety Tamer was inaugurated as Sage Ruler, a series of wondrous and auspicious omens began to manifest, one after another. People from distant lands crossed towering mountain ridges and vast oceans just to pay homage to him.

In response, Tyeon Kuahrok led a grand ceremony in which he saluted and worshipped the deities and spirits of all four directions. At the same time, tribal chiefs from various sub-regions held jade tablets as offerings, while all other officials within the tribal system followed in an orderly and solemn manner.

Officials assigned to civil affairs were presented with musical instruments such as bells and stone chimes, both used for ritual ceremonies. Meanwhile, those appointed to military positions were granted shields and pole weapons tipped with dagger-axes as symbols of their duty.

Among the ceremonial instruments, there was an exceptionally light bell known as the Floating Gold, and an extraordinarily heavy set of stone chimes called Weighty Brilliance. When struck with a feather, the resonance of these chimes could carry as far as 40.5 km, their sounds rippling through the land like echoes of the divine.

Annotation

- The fact that people from distant lands travelled across mountains and oceans to honour Tyeon Kuahrok the Anxiety Tamer suggests that, despite being the third-generation Mutual Chief under the Younger Plain Himalayan class-title system-clusters, he still commanded widespread respect.
- His reign was responsible for the gradual elimination of the Kra-Dai-Hmong–Mien civilisation remnants, particularly in the midstream region of the Yellow River. However, the Younger Plain Himalayans inherited and integrated Kumari Kandam-based science, technology,

and values while also absorbing Mu-inherited elements from the Kra-Dai-Hmong–Mien people.

Thus, despite their conquests, the Younger Plain Himalayans maintained a degree of reverence toward the knowledge carried by the defeated. This approach mitigated their own existential fears — fears born out of their forced displacement from survival opportunities in the Himalayas, where other class-titles had likely outcompeted them. This displacement likely motivated the voluntary para-Himalayan migration northeast-ward toward Continental East Asia, leading to the formation of the Younger Plain Himalayan class-title system.

The Resonating Stone Chimes And The Harmony Of Nature

There existed a remarkable type of stone that could float effortlessly on the water's surface, as light as water lentils and seaweed. Unlike conventional materials, this stone required no refining to be used in the crafting of stone chimes.

When the ten thousand states gathered in pilgrimage-like reverence to pay homage, these stone chimes were played to perform the tune named *Blossom Contained*. Their clear, melodious resonance spread far and wide, drawing birds from the clouds to descend and whales of both genders to leap joyfully from the water. As the great creatures danced upon the waves, the sea itself was pacified into a state of serene tranquillity.

Shadow Floating In The Winds: The Living Sword

There was also a legendary sword, known as Shadow Floating in the Winds. This weapon possessed the ability to soar into the air whenever the circumstances demanded. Most notably, it had an uncanny directional instinct, capable of detecting imminent conflicts and wars unfolding in distant lands. Whenever it sensed such disturbances, it would shift and point toward them, serving as an omen of strife.

On the battlefield, the sword proved invincible. Even when at rest, it would emit deep, resonant sounds from within its scabbard, resembling the groaning of dragons and the roaring of tigers, as though restless with anticipation for battle.

Annotation

- The invincibility of Shadow Floating in the Winds stemmed not only from its direction-pointing ability but also from its unique synchronisation with its wielder. This user-sword continuum enabled self-teleportation, cross-dimensional movement, and a state of near-invulnerability in the 3D realm.
- The groaning and roaring sounds from within the scabbard suggest that the sword’s vibrational frequency was in constant flux, allowing it to shift dimensions around itself as well as to teleport across dimensions or within the 3D realm.
- Originally, the sword was created for self-defence and possibly as a tool to uplift individuals of lower consciousness-reconnection levels — those trapped in cycles of ‘dictates of voices’ — also known as desires, emotions, impulses — and fears operating without self-awareness. However, when it later fell into the hands of semi-ascended individuals still influenced by ‘dictates of voices’, it began to be used for violence,

conflict, and war.

Eventually, when wielded by non-ascended individuals, operating purely in a materialistic, survival-driven mindset, the sword's power diminished — leaving it with only its direction-pointing function, stripped of its once-greater dimensional capabilities.

* * *

The State Of Beroottee And The Shadowless Avian People

On the northern side of the Dark Ocean, also known as the Meeongl Ocean, lay the state of Beroottee, possibly referring to the Algonquian Beothuk people. The inhabitants of Beroottee wore garments crafted from feathers, possessing an intrinsically avian nature despite being wingless like other humans.

Astonishingly, even when the sun reached its zenith, the expected shadows of their bodies were absent. They sustained themselves on seaweed harvested from River Black and drank fresh resin from the Osmanthus trees of Mt. Gloomy, a substance they used as drinking water. Their remarkable longevity allowed them to live for up to a thousand years. They could command the wind to fly or utilise the water to traverse great distances effortlessly.

Later, after journeying to the Younger Plain Himalayan lands of Continental East Asia under Tyeon Kuahrok, they resided there for a time. However, due to the warmer climate, their feathers naturally shed. Seeing their plight, the Sage Ruler Tyeon Kuahrok presented them with leopard fur garments to replace their lost plumage.

As a token of gratitude, the Beroottee people offered black jade rings as gifts, their surfaces as dark as pitch-black paint. They also presented one thousand black horses as tribute. Tyeon Kuahrok harnessed these powerful steeds to pull iron-wheeled chariots, allowing him to patrol the remotest parts of his settlements, oversee local affairs, and gain deeper insight into the lives of his people. By doing so, he could better sympathise with their struggles and assist in finding solutions to potential challenges.

Having fulfilled their mission, the Beroottee people once again wielded the wind, stepping lightly upon River Black, crossing its surface as if walking upon solid ground, and eventually making their way back to their homeland.

Annotation

Geographical Correlations

The Beroottee people were likely the Beothuk people of Newfoundland. The Meeongl Ocean (Dark Ocean) may have been the Siberian Arctic Sea, while the reference to lands beyond the Meeongl Ocean suggests the North American Arctic shores.

The River Black could have multiple interpretations:

- The Amur-Aldan-Lena river system, which flows into the Arctic through East Siberia
- The Río Negro (also meaning River Black) in Patagonia, the southernmost region of South America, leading to Antarctica

These rivers may have been part of the Beroottee envoy's travel route as they returned to the northern Atlantic coasts of North America.

As for River Black within their homeland, it may have been the Churchill River in Labrador, as the Beothuk people originally lived in Labrador before later migrating to Newfoundland. Whereas Mt. Gloomy could correlate with the Mealy Mountains in Central Labrador.

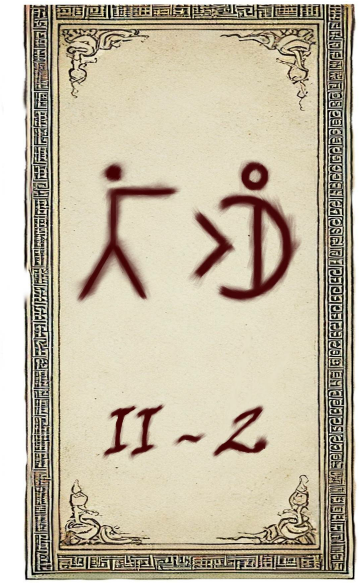
Esoteric Abilities

The Beroottee’s lack of shadows and their ability to walk on wind and water indicate a mastery of cross-dimensional self-teleportation and dimensional shifting.

Their original one-piece robes may have acted as auxiliary tools designed to:

- Reflect higher-dimensional properties
- Manipulate visual perceptions, preventing them from being perceived by those bound solely to the 3D world

The Encoded Connection through the Three Lost Civilisations



Reality under the All-encompassing Consciousness Reconnection Trial

Kehooog The Quick Communicator And The AlsrooDera Clan

The concubines of Kehooog the Quick Communicator were daughters of the AlsrooDera Clan. The AlsrooDera Clan traces its origins to the immediate aftermath of the defeat of their leader, Tehyoe Woair, the head of the Kra-Dai-Hmong–Mien coalition, at the hands of Kuahar Woaan the Chariot Shaft, the Sage Ruler of the Yellow Thunder Tribal Union (representing the Younger Plain Himalayans expanding out of the Himalayas into Continental East Asia).

* * *

Following their leader’s defeat, Kuahar Woaan relocated those who surrendered to the Alsroo and Dera regions, while those who resisted stubbornly were banished to the northern frontier, bordering the southernmost tip of the Eastern Steppe, stretching to the shores of the Yellow Sea Bay, which overlooked the northern tip of the Korean Peninsula. Those resettled in Alsroo and Dera adopted the place names as their clan name, before eventually splitting into the Alsroo and Dera clans.

The daughters of the AlsrooDera Clan possessed supernatural abilities, as they could walk without their feet touching the ground, often riding the wind and wielding the clouds over the tributary rivers of the Yellow River, including River Aleeye and River Gehraag — names meaning That River and All River, respectively.

Intrigued by their abilities, Kehooog the Quick Communicator invited them to become his concubines. As concubines, they frequently dreamed of swallowing the sun before eventually giving birth to a son each time. This repeated eight times, leading to the birth of eight sons, who came to be widely revered as the Eight Deities.

Alternatively, they were also known as:

- The Eight Woarirp, where ‘Woarirp’ means outstanding-ness.
- The Eight Alraong, where ‘Alraong’ signifies brilliance.
- The Eight Krirk, where ‘Krirk’ denotes force.

Each of these titles reflects their qualities of vigour, courage, and brilliance, symbolising their destined role in fostering and directing all things in the universe toward harmonisation with the mechanism of reality. Their presence brought prosperity, and their wisdom, strength, and courage became legendary among the common people.

Annotation

- The dreams of swallowing the sun may symbolise a subliminal reference to the core of planet Earth, which is a highly condensed energy centre, resembling a sun. However, this is likely only the first layer of symbolism.

Agartha — often referenced as an umbrella term for higher-dimensional realms hidden within Earth's 3D camouflage — suggests that the Earth's 3D core may conceal access to the 7D realm. This higher-dimensional space is associated with avian-headed humanoids, reinforcing the idea that 'swallowing the sun' signifies absorbing high-dimensional energy in the form of cross-dimensional electromagnetic fields and vibrational frequencies, or simply cross-dimensional digits.

- The Eight Deities / Brilliancies, born from eight repeated sun-swallowing dreams, may have inspired later mythologies among the Younger Plain Himalayans and share an older, common inspiring source with the South American Guarani (Paraguay) mythological traditions — particularly the stories of a semi-divine archer, Ongerers, shooting down nine of a total ten suns (or night out of a total nine suns). In the case of the Guarani mythology, it's the semi-deity of thunder Tupã shooting against the God of the underworld Ananghana who wielded the Earth-core-solar-resembling energy.

The choice of numbers (8 and 9 suns, either shot down, or being the original total number of suns) aligns with the vibrational sequencing that underpins 3D reality (and the many more higher dimensions it is loosely connected to). These numbers likely reflect the mathematical principles that form the engineering foundation of the physical world, acting as cross-sections of a higher-dimensional construct.

Thus, the act of sun-shooting may represent:

- A nostalgic longing to reconnect with higher-dimensional existence, particularly the 7D realm where human consciousness cores may reside.
- A symbolic struggle of the human condition, where heroes battle solar deities — a metaphor for overcoming the limitations of material existence to reconnect with higher-dimensional awareness / presence.

For Kehooog the Quick Communicator, this suggests that he actively sought to spread the knowledge and values of the three advanced civilisations (Kumari Kandam, Mu, Atlantis). His mission was likely a Renaissance effort to counteract the decline of human consciousness, which had led to fear-based distrusts, conflict, and warfare.

The Vermillion Hill State And The Sacred Tribute Of Mraalnoool

The State of Teran Kowoahir, also known as Vermillion Hill, was home to a diverse population, comprising remnants of the Hmong–Mien in coalition with Jomon-Ainuric, the Indo-European Afanasievan Tocharian, and the Yeniseian peoples. As tribute, they presented a container in the shape of a jar pottery, made entirely of agate, specifically for holding nectar.

This special kind of agate, known as Mraalnoool, originated from the southern lands and was regarded as a precious treasure. Being a homonym of *horse brains,* Mraalnoool was said to have originated from the crystallised brains of certain half-divine horses, thereby their horse-brian-like appearance. In contemporary times, horse experts in Teran Kowoahir would anatomise the brains of deceased horses to determine their unique properties and capabilities.

Horses with blood-red brains could run approximately 1,450 km per day and even prance on air to fly; those with yellow brains had a daily running capacity of roughly 145 km; those with blue-green brains could neigh so powerfully that their sounds carried as far as 42 km; those with black brains had the unique ability to keep their manes dry underwater and could run 72.5 km per day; whereas horses with white brains were the strongest, most vigorous, and healthiest of all. The people of Teran Kowoahir had mastered the art of identifying a horse's brain colour simply by listening to its neighing.

Another account regarding the origin of Mraalnoool attributes it to the craftsmanship of spirits. The Teran Kowoahir region was home to benevolent yet mischievous spirits, including the Woaakssehraal — also known in Buddhism as Yaksha — and a variant known as Kobood. Both Woaakssehraal and Kobood were renowned artisans, crafting flask-shaped metallophones and singing bowls from red semi-horse-brain-like agates, amplifying the horse-brain appearance of such artefacts, collectively known as Mraalnoool. These artefacts were sophisticated, lightweight, exquisite, and stunningly beautiful. It was said that anyone using these utensils in the Younger Plain Himalayan lands would be protected from demonic deities, evil spirits, and monsters.

The Alternate Origins Of The Red Horse-Brain-Like Agate

There was another legend regarding the origin of the Mraalnoool agate, suggesting that it was not a natural stone but the solidified blood of evil spirits.

During the war between the Kuahar Woaan-led Yellow Thunder Tribal Union and the Tehyoe Woair-led Kra-Dai-Hmong–Mien coalition, Sage Ruler Kuahar Woaan the Chariot Shaft perceived the coalition as an existence-threatening adversary and waged a war of extermination. As a result, monsters and evil spirits were eradicated along with the fallen warriors on Tehyoe Woair’s side.

◆

The rivers and valleys became flooded with the blood of the slain, accumulating into deep lakes, while their bones formed towering heaps and mountains. Over time, the blood lakes solidified into stone-like formations within a few years, while he bones turned pale-white like lime, and the body fat from the corpses, monsters, and evil spirits merged into liquid fat streams, which eventually converged into springs. This process gave rise to the legendary ‘Fat Spring’ in the south, where a magnificent chalk rock mountain stood tall, its gleaming white appearance resembling snow and frost from afar.

Another significant site, Cinnabar Hill, was part of the continuum of red horse-brain-like agate formations. Once every 1,000 years, the hill would ignite into flames, mirroring how the Yellow River was said to transform from muddy to clear once every millennium. The remote sections of Cinnabar Hill were particularly rich in the blood of vanquished fallen warriors, evil spirits and monsters, which had solidified into red stones, further contributing to the formation of Mraalnoool agate.

Annotation

- The colour of a horse’s brain likely represented its level of sentience and its degree of DNA unlocking / reconnection to higher-dimensional consciousness.

The Mraalnoool agate, along with human fat and blood from the massacres, may have become linked to higher dimensions due to:

- Dimensional portals in fragmented reality-continuum (wormholes)

    - Cosmic cause-and-effect
    - The Sage Ruler’s actions to implant a cross-dimensional digit-thread, connecting them to higher realms
- The massacre of the Kra-Dai-Hmong–Mien groups may have set the Younger Plain Himalayan civilisation on a path of partial determinism, leading to their own later degenerations, ordeals, and stagnations throughout the millennia — a fate rarely rivalled by any other civilisation on Earth.

The Mraalnoool Agate And The Self-Refilling Nectar

The Mraalnoool agate was so immensely hard that it was impossible to chop, pare, or carve. The only feasible method for crafting tools from it was moulding. The Mraalnoool jars, forged by the Woaakssehraal and Kobood, had already been presented to the Sage Ruler of the Yellow Thunder Tribal Union, Kuahar Woaan the Chariot Shaft, during his reign. These jars were meticulously preserved through subsequent eras, lasting until the reign of the Sage Ruler Ongerew the Noble.

Within these agate jars was a mysterious, self-replenishing nectar known as the Precious Nectar. Whenever the nectar dried up, it would magically refill itself. This extraordinary substance was reserved exclusively for the advising and auxiliary officials of both Sage Ruler Yellow Thunder and Sage Ruler Ongerew. However, by the time of Sage Ruler Stoons the Two-pupil-Eyed Deviator, the Precious Nectar began showing signs of depletion.

The Moral Influence On The Nectar’s Levels

The level of nectar inside the agate jars was believed to fluctuate in direct response to the collective moral state of the rulers. When kindness and honesty prevailed in governance, the nectar would replenish itself naturally, filling the jars to the brim; when hostility, corruption, and unkindness took hold, the nectar would dry up, and its level in the jars would steadily decrease.

Recognising this spiritual and moral phenomenon, Sage Ruler Stoons decided to relocate the Precious Nectar Jars to Mt. Geherraong, meaning Mountain of Measurement. Atop this sacred mountain, he established the Altar of Precious Nectar, ensuring that the jars remained protected and venerated. Below the altar, he constructed the Moon Guest House, a special observatory dedicated to moon-watching at night.

Annotation

The self-replenishing nectar was likely a cross-dimensional remnant of partially ascended individuals who perished in massacres of the past. This rare phenomenon could have been a materialised product of partial cosmic cause-and-effect determinism, consisting of positive electromagnetic and vibrational frequency digits.

Unlike the 3D camouflage of Earth's core, the 7D realm of the avian-headed humanoids featured:

- A moon shining high in the sky
- Floating islands covered in blue grass
- Milky-coloured rivers
- Pitch-dark trees
- A fluorescent purple sky
- Gigantic three-legged wooden Triskelions, formed from an infinite number of human arms, hovering in mid-air

The efforts of Sage Ruler Stoons to elevate the moon's symbolic power suggest his attempt to reconnect with the higher-dimensional 'moon' of the 7D realm. By doing so, he may have sought to infuse the 3D perceived reality with more positive electromagnetic digits, counteracting the negative energy imprints left behind by the large-scale massacre of the Kra-Dai-Hmong–Mien groups — an event carried out by predecessor tribal leader, the Sage Ruler of the Yellow Thunder Tribal Union, generations prior.

This intention suggests that the massacre was of an immense scale, warranting an attempt to restore cosmic balance. Connecting to the 7D moon may have also paved the way for interactions with even higher dimensions, where reptilian and dinosaur-headed humanoids originate. Despite these efforts, however, the negative energy (digits) from the massacres remained vast, making it difficult to fully cleanse the consequences of past actions.

The Encoded Connection through the Three Lost Civilisations

Reality under the All-encompassing Consciousness Reconnection Trial

Sage Ruler Ongerew And The Sacred Artefacts Of Heaven And Earth

The Sage Ruler Ongerew was renowned for his widespread virtue of sageness during his reign. He acquired a jade tablet, measuring approximately 24.63 square centimetres, featuring illustrations depicting the shapes of heaven and earth. This tablet was discovered along the shores of the River Gehraag, meaning the All River, at its confluence with the Yellow River.

Additionally, he obtained a golden wall that displayed auspicious omens, vividly illustrating the origins of all existence, showing how everything materialised through the formation of heaven and earth as inscribed in the texts on it.

The Legendary Long-Tailed Black Pheasant

In the Alreew region, meaning the remote, dim region, situated along the coastal area surrounding the Yellow Sea Bay and overlooking the northern tip of the Korean Peninsula, north of Mt. Woaral, meaning Mountain Feather (*coordinates: 34°55'12"N 118°39'04"E*), there existed a remarkable bird with an extraordinary ability to warble.

This bird had a humanoid face, a bird’s beak, eight wings, and a single leg. Its feathers bore a striking resemblance to those of pheasants, displaying a mesmerising array of colours. Notably, its foot never touched the ground while walking, and its melodic warbling

flowed as gently and harmoniously as bells, stone chimes, and pipe-based free-reed instruments playing in unison. It was named the Long-Tailed Black Pheasant.

It was said:

> ‘When the Long-Tailed Black Pheasant warbles and flies over the great lakes, never descending to the ground, the era shall be marked by boundless tranquillity and everlasting peace.’

Since the first bronze cauldrons were forged, the image of the Long-Tailed Black Pheasant was engraved upon them, accompanied by praises inscribed in text, honouring its auspicious presence even to this day.

Annotation

- The one-legged, eight-winged, bird-headed humanoid was likely a partial manifestation of the avian-headed beings of the 7D realm. The peace and tranquillity associated with its presence were likely the result of positive cross-dimensional vibrational frequencies or electromagnetic digit imprints, which rewarded the enlightened sage rulers of the class-title system-clusters.

- The engraving of the Long-Tailed Black Pheasant on cauldrons was an innovative tradition, acting as a subconscious method of recording key moments in human consciousness evolution. It also symbolised the trials of reconnecting with the higher dimensions, which were presented to humans bound to the perceived 3D world.

Ship Kerons Ongwoatzraa The Moon Piercer: A Celestial Craft From The Western Sea

Thirty years into the reign of the Sage Ruler Ongerew, a gigantic ship emerged from the Western Sea, radiating bright beams of light that illuminated the nights but vanished during the daytime. The coastal residents gazed at these mysterious rays, striving to verify their assumptions regarding the ship’s presence — some through direct observation, others through accounts from witnesses, and even those who had not seen it but sought to understand the phenomenon.

The ship’s size fluctuated, appearing as if stars and moons were submerging and emerging from clouds. It frequently cruised the oceans, circling them in a twelve-year cycle. These cycles self-repeated, seamlessly continuing upon each completed round.

This enigmatic vessel was named Ship Kerons Ongwoatzraa the Moon Piercer, a celestial marvel upon which flying, feather-coated deities dwelled. These deities, moving in unison, would exhale dew from their mouths, using it to flush-brush the ship’s surface. Each time they did, the light of the sun and moon seemed to dim, as if this celestial cleansing momentarily altered the very balance of cosmic radiance. By the later reigns of Sage Rulers Stoons the Two-pupil-Eyed Deviator and Woaral the Reptilian-insectile Shifter, there were no recorded sightings of the ship, yet its legend remained alive among seafarers.

Annotation

The twelve-year cycle of Ship Kerons Ongwoatzraa the Moon Piercer corresponds to the numerological significance of the number 3 (12 reduces to 3 in numerology), representing:

- Truth
- Fertility
- Creation
- The encoded sequencing of physical reality in 3D

The feather-coated deities aboard the ship were likely near-complete manifestations of 7D avian-headed humanoid entities into the 3D realm. Despite these beings manifesting in 3D, human observers needed to elevate their consciousness to at least the threshold of 5D awareness to perceive their true form. Thus, the encounter was both an external phenomenon (*horizontally within 3D space*) and a partial higher-dimensional occurrence (*vertically across dimensions*).

The Shadow Fire And The Ever-Burning Flame

In the western section of the Western Sea, a floating jade mountain was said to exist, beneath which lay a vast, cavernous expanse. Within this immense cave, a mystical water source flowed — its appearance akin to burning flames. By day, its luminosity was dim, but by night, it radiated far beyond the cave’s immediate vicinity. This inextinguishable glow remained impervious even to the ceaseless washing, pouring, and cleansing of ocean waves, earning it the name Shadow Fire.

During the golden age of the Sage Ruler Ongerew, the flames of the Shadow Fire surged fiercely, transmuting into red clouds, casting brilliant crimson beams across the sky. Meanwhile, the rivers and creeks ran tranquil, pristine, and clear, reflecting a harmonious balance between fire and water.

Seafarers named this awe-inspiring manifestation of the Shadow Fire as Burning Submerged, interpreting it as a symbolic omen of the fateful sageness of Sage Ruler Ongerew, whose destiny was attuned to the Fire Vital Essence within the Five Vital Essences / Agents.

Annotation

The light that extended beyond the cave and the inextinguishable flame that radiated across the deep-sea cavern were likely manifestations of:

- Higher-dimensional electromagnetic digits and vibrational frequencies
- Dimensional shifts of the 7D avian-headed realm

These shifts were filtered through the 5D–6D orange-lit deep-sea creature-headed humanoid realm, which was camouflaged by the 3D deep sea.

The concept of Burning Submerged may thus have encoded information regarding:

- The interaction between dimensions
- The mechanisms of how energy flows across realms
- The role of higher-dimensional consciousness in directing the 3D physical world

The Vision Duplicated Bird: Guardian Of Harmony

The State of Teelke presented a remarkable bird as tribute, named Vision Duplicated, also known as the Double-Pupiled, both names referring to the two pupils within each of its eyes. With a form resembling a chicken and a screech akin to a phoenix, this extraordinary creature possessed formidable strength, capable of wrestling with beasts such as tigers and wolves, often repelling or even slaying them. Upon shedding its feathers, its naked wings would still lift it effortlessly into flight.

Additionally, as long as Vision Duplicated was present, monsters, disasters, and anomalies could do no harm to humans. These birds fed on pastes composed of tuckahoe fungus, ginseng, agarwood, amber, and crystallised black locust honey, while choosing to dwell near humans. They would visit human settlements multiple times over a decade, prompting anticipation and reverence among the people.

During periods of absence, commoners would carve wooden statues or forge bronze effigies in its likeness, placing them at doors and windows to ward off monsters, evil spirits, and malevolent individuals, all of whom would instinctively recoil upon sensing the statues. Even in contemporary times, remnants of this ancient custom persist, as households still carve wooden figures or forge bronze adornments of Vision Duplicated, attaching them to window frames on the first day of the lunar calendar. Though the original grandeur of the practice has faded, it remains a vestige of an earlier, more elaborate tradition.

Annotation

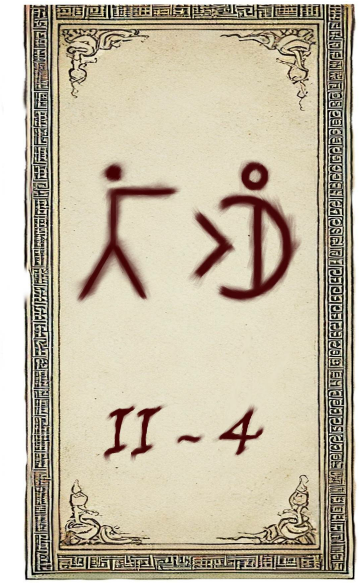
The name Teelke may have originally meant ‘Only Ket’, referring to the Yeniseian Ket people of Central Siberia, who had reached an advanced state of reconnection with their higher-dimensional consciousness core.

The Vision Duplicated bird, with its phoenix-like screech and innate ability to repel beasts, monsters, and negative electromagnetic digits, was likely a sentient being. Its 3D bird form may have been a degenerated manifestation of the 7D avian-headed humanoids, who later reconnected to higher dimensions and regained the ability to shift between realms. These beings likely served as guardians of Agartha, the higher-dimensional continuum within and around Earth.

The statues of Vision Duplicated indicate well-preserved civilisational traits among the Yeniseian Ket people and their North American Na-Dene cousins. This is reflected in:

- The diverse totem carvings of the Tlingit culture
- The animal bone-based dolls wrapped in fabric, a tradition still practised by the Yeniseian Kets

The Encoded Connection through the Three Lost Civilisations



Reality under the All-encompassing Consciousness Reconnection Trial

Sage Ruler Stoons And The Star Elders

Ten years into the reign of the Sage Ruler Stoons the Two-pupil-Eyed Deviator, five elderly men arrived at the capital, where Sage Ruler Stoons held them in high esteem as teachers. Their conversations unexpectedly expanded to the origins of heaven and earth, and their first materialisation into physical form in this reality. By the time Stoons abdicated the position of Sage Ruler in favour of Woaral the Reptilian-insectile Shifter, the five elderly men vanished without a trace. In their honour, Stoons erected the Shrine of the Five Stars. On the very night of its establishment, five gigantic stars appeared in the sky, aligning as if they were cosmically connected, while the sun and moon coexisted in the sky, and a gentle breeze began to rise.

The Esoteric Revelation Of Leratsbeen

An envoy from the state of Leratsbeen arrived on a pilgrimage visit, though language barriers made direct communication impossible. Understanding was only achieved through multiple layers of translations, facilitated by other envoys who were also present.

When Sage Ruler Stoons inquired about esoteric and oracular predictions concerning the cosmos, the Leratsbeen envoy replied:

> ‘Beyond the North Pole lies the Tehyeoong Sea, also known as the Sea of Elevation, where the waters boil with a hidden sun beneath. There, a hybrid creature — part aquatic reptile, part fish — a species of dragon, dwells, concealing its true form in the murky depths. When it exhales, even the most remote corners of existence are engulfed in darkness. When it flips its fins, the Five Mountains tremble.
>
> Aeons later, a great geological upheaval reshaped the world, displacing many oceans and mountains. The lands where this dragon-like being and other colossal fish once thrived transformed into dry terrain. Yet, an enormous red roc-like bird shielded these creatures from total annihilation, as they struggled within the narrowing lakes and rivers.
>
> The aquatic reptile, desperate for survival, raised its tail in supplication to the heavens, begging for rain, while the other gigantic fish absorbed the sunlight that penetrated through the gaps in the bird’s vast wingspan. In response, the sky darkened as if eclipsed, and stars and rain cascaded down simultaneously.

> During the reign of Sage Ruler Ongerew the Noble, his sageness optimised governance, ensuring order and stability. The Tehyeoong Sea turned crystal clear, its torrents stilled. However, when Sage Ruler Stoon’s son, Staong Gerkuhwaeen, was temporarily enthroned, the world plunged into chaos. The aquatic reptile spiralled into the sky, causing the waters of the three great rivers to spill over, flood the lands, and merge with the ocean, leaving the terrestrial world partially submerged. These three rivers are known as: The River of Sky, the River of Middle, and the River of Earth.’

Annotation

The hybrid species between aquatic reptile and fish was likely an aquatic protorosaur, similar to Dinocephalosaurus orientalis.

This creature may have been a partial manifestation of the beyond-7D reptilian and dinosaur-headed humanoids. These beings borrowed the 5D–6D realm of deep-sea creature-headed humanoids, who in turn used the 3D deep sea as camouflage.

The fact that both the hybrid reptilian species and the gigantic bird persisted through aeons of geological upheaval suggests that they existed beyond the constraints of linear time — a hallmark of higher-dimensional entities.

For 3D-bound perception, time is linear and irreversible. However, beings from the 5D–6D realms experience time as cyclical or reversible — if not entirely ineffective in ageing processes:

- The fish-reptilian hybrid was likely a beyond-7D reptilian manifesting in the 5D–6D realm.
- The gigantic fish may have been sentient non-humanoid guardians of the 5D–6D deep-sea realm.
- The enormous bird could have been an avian-headed entity assisting in their ascension.

The eclipse-like scene, where stars and rain fell simultaneously, was likely an instance of avian-headed beings partially manifesting their 7D realm onto the 5D–6D realm through dimensional shifting.

The State Of Kuaherools Woraongl: The Land Of Filial Piety Fostering

8,300 km west of the region of Krirts, also known as the Forward Region — which stretches from the eastern edges of the Loess Plateau to the coastal areas surrounded by the Yellow Sea Bay and southern Manchuria (between 37° 42′ 0″ N, 112° 24′ 0″ E and 41° 6′ 0″ N, 122° 18′ 0″ E) — there existed the state of Kuaherools Woraongl, also known as the State of Filial Piety Fostering.

The inhabitants of Kuaherools Woraongl had lifespans reaching up to 300 years. They wore clothes woven from cogon grass and, upon their passing, were buried in the wilderness. Rather than constructing man-made tombs or planting trees, flocks of birds carried dirt in their beaks to form tomb mounds, while terrestrial beasts dug caves to serve as their resting places.

A unique funerary custom was practised — wooden human replicas were carved in the likeness of the deceased and treated as if they were still alive, ensuring the continuation of their presence within the community. The culture of Kuaherools Woraongl greatly valued valiancy, and it was believed that this virtue granted them the ability to consume metals and stones. Their tongues had square-shaped tips and thin, small roots, uniquely adapted for such an extraordinary feat.

Annotation

The use of birds and beasts to aid in burial could symbolise an encrypted form of alternate symbiosis technology. The vibrational frequency sequencing of DNA between the Kuaherools Woraongl and the animals may have been linked through a shared connection to higher dimensions, facilitating partial DNA synchronisation for symbiotic cooperation. The custom of carving wooden effigies may have been an encoded reference to an ancestral struggle with the Wooden Disease — a condition caused by:

- Microorganism and 5th-dimension-controlled tree roots
- DNA vibrational sequence alterations
- Catalysis via high-frequency sound waves

Conquering this condition suggests that the Kuaherools Woraongl people may have been episodic, mission-based manifestations of Homo subterreneous, a 5D species camouflaged within Earth’s subterranean strata. Alternatively, they may have maintained ties with Homo subterreneous, benefiting from enhanced dimensional reconnections to their consciousness core.

The promotion of valiancy likely served as a defensive mechanism against mental suppression, degeneration of cognitive abilities, forces attempting to sever their connection to higher-dimensional awareness. Whereas the square, thin tongue may have allowed them to generate acoustic holograms as a form of speech, and served as a biological adaptation for taming the mind’s inner voices.

This suggests a lack of a written system, similar to prehistorical Scandinavia, the Andes, and Australia. Their modified tongues may have been used to generate vibrational-based acoustic communication, preventing the distortion of speech over time. However, in later ages, this concept may have been misinterpreted. Sages could have corrupted the idea, leading to the emergence of psychological warfare tactics designed to prevent reconnection with the consciousness core, and encourage chaos, fear, suppression and uncontrolled ‘dictates of voices (egos)’-driven impulses, ultimately obscuring the original purpose of their practices.

The Strength And Abilities Of The Kuaherools Woraongl

The Kuaherools Woraongl possessed extraordinary physical abilities. They could grasp objects as heavy as 1.5 tonnes with their bare hands, effortlessly cut into the ground to reach underground springs, and, with just their fingers, cause water to gush forth.

They were also highly skilled in taming both avian and terrestrial beasts and had the remarkable ability to dive deep into the sea to capture dragon-like aquatic reptiles. These reptilian creatures were then kept and fostered in round enclosures, where they remained alive as an integral part of the Kuaherools Woraongl's sacred rituals, honouring the universe.

Annotation

The Kuaherools Woraongl's ability to lift disproportionately heavy objects, excavate the ground using their bare hands, and tame and domesticate deep-sea reptilian creatures strongly suggests that they had mastered shape-shifting and dimensional-shifting, indicating deep ties with higher dimensions.

The Germeraw Dragon And The Hidden Waterways Of Lyeoom

In the state of Lyeoom of the South, there existed a cave with a concealed water source, which extended into the vast underwater mountain systems of the seafloor. Within this partially seawater-filled subterranean channel dwelled the Germeraw Dragon and the Germeraw Fish, both of which periodically shed their skeletons by lakes situated in the terrestrial sections of the cave — areas free of water.

The Germeraw Fish and the Germeraw Dragon cohabited within the same section of the sub-caves. At one point, the state of Lyeoom of the South presented both a male and a female Germeraw Dragon as a tribute, leading to the establishment of an official governmental position dedicated to dragon fostering.

Records indicate that up until the reign of Sage Ruler Woaral the Reptilian-insectile Shifter, when a riverbed-deepening flood control project was initiated, the Germeraw Dragon was still being ridden by Woaral himself. Once the territorial balance between tribal coalitions reached a semi-equilibrium, the Germeraw Dragon was released into the waters at the confluence of River Nyeobs — meaning River of Bend — and the Yellow River.

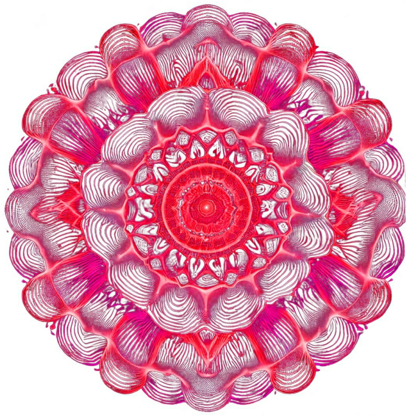
Annotation

The offering of the Germeraw Dragon by Lyeoom indicates the presence of ascended sage groups among them. These sages likely had ties with the partial manifestations of reptilian and dinosaur-headed beings and deep-sea humanoid entities residing in the 5D–6D realm.

The deep-sea creature-headed humanoids may have served as a bridge between dimensions, allowing such beings to manifest partially in the 3D realm. The subterranean cavern in Lyeoom land, which could either be connected to the river systems, or the ocean, serves as a 3D veil for such 5D–6D realm.

Reality under the All-encompassing Consciousness Reconnection Trial

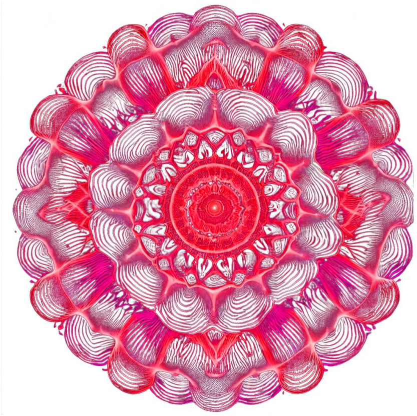
Forgotten Implications of the Global Great Flood



The Task Of Flood Control And The Legacy Of Kooonl The Giant Fish

The Sage Ruler Ongerew assigned Kooonl the Giant Fish to the task of flood control. However, after nine years of failed attempts, his methods were ultimately deemed ineffective. In despair, Kooonl committed suicide by drowning himself in the Lake of Feather Abyss, where he transmuted into a black fish.

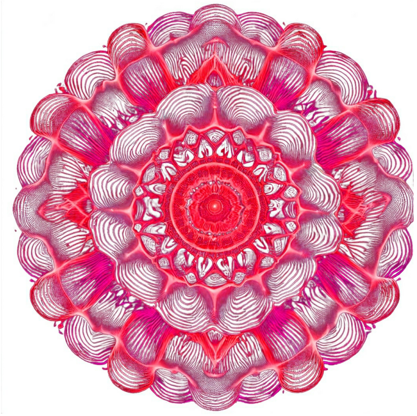
Over time, Kooonl was occasionally seen raising its whiskers and swaying its scales, cruising through magnificent billows. Those who witnessed it revered it as the spirit of the river, as the Lake of Feather Abyss was interconnected with the rivers and oceans. In honour of Kooonl, coastal residents erected the Kooonl Shrine on Mt. Feather, where they performed seasonal rituals. There, in addition to the black fish, they often witnessed aquatic reptiles leaping from the lake, astounding them and leaving them in awe.



By the time Sage Ruler Ongerew’s successor, the Sage Ruler Stoons, assumed leadership, he appointed Kooonl’s son, Woaral the Reptilian-Insectile Shifter, as his successor in the flood control project. Additionally, Woaral was tasked with mapping the mountains. However, despite his efforts, he never reached Mt. Feather. Along the way, he crossed grand rivers using giant softshell turtles and alligators as temporary bridges, scaled towering mountains riding dragon deities, and travelled across all known territories within the greater tribal coalitions. This was his way of resonating with and honouring the sageness of both Stoons and his father, Kooonl, who had transformed into the black fish.

Woaral The Reptilian-Insectile Shifter And The Nine Cauldrons

When Woaral the Reptilian-Insectile Shifter forged the Nine Cauldrons, he attuned five to the masculine element and four to the feminine, in accordance with the phenomenological rules of world-building materialisation mechanisms — the fundamental forces shaping physical reality. He instructed craftsmen to forge the feminine-element cauldrons from gold infused with feminine essence, while the masculine cauldrons were crafted from gold containing masculine elements. These cauldrons were continuously filled with water, serving as cosmological indicators of

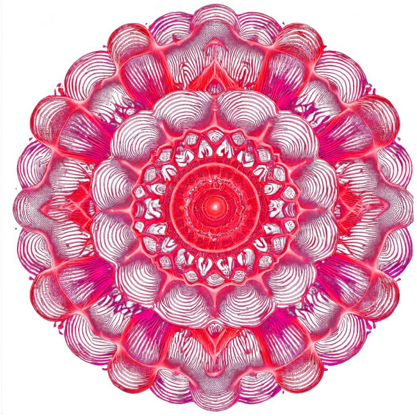


auspicious and ominous signs.

During the reign of the final leader of the Woerral tribal coalition (of which Woaral the Reptilian-Insectile Shifter was the founder), Krat the Tyrannical, the water in the cauldrons began to boil and surge unpredictably. Later, when the semi-tribal coalition of Teew, and later its feudal form, began to collapse, all nine cauldrons trembled violently — both instances being omens of impending doom. Inspired by Woaral, lesser sages followed his methods and forged their own cauldrons for their generations.

The Great Flood-Control Project

Woaral’s flood control efforts were painstakingly thorough, employing methodologies such as riverbed deepening, river redirection, and the levelling of mountains. Dragons dredged river channels by flipping their tails, while a giant black tortoise carried the excavated

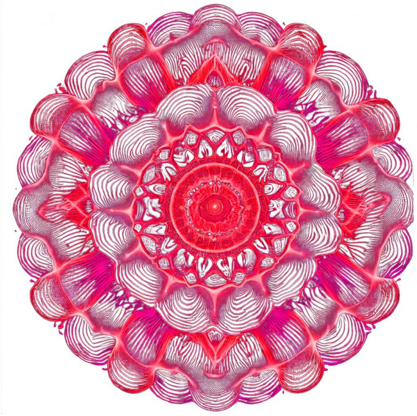


mud and sediment on its back, trailing Woaral and the dragons. The black tortoise, in essence, served as the messenger of the river spirit. On its lower chin, there were engraved texts in an ancient logographic script, with the phrase The Terrain of the Nine Regions (of known tribal coalition territories) still discernible.

Everywhere Woaral dug or drilled, he erected black mud mounds to mark those locations. The black tortoise, following closely, would leave additional engravings using its lower jaw. The contemporary practice of piling mounds to mark boundaries is believed to be a remnant of this ancient custom.

Annotation

The number 9 was incorporated into the forging of the cauldrons to align with the vibrational structure of reality. By harmonising human creation (mental or physical) with this vibrational structure, the reality would self-direct towards a positive unfolding, and preserve virtues for longer durations, resisting degeneration. The number 9 is known as the creation number, representing positive directionality, pro-creation and world-building. The cauldrons were not merely symbols but were instrumental tools for the sage elite to connect to the digit sequencing within DNA and access the consciousness core in the 7D realm.



Woaral’s relentless pursuit of flood-control knowledge — even to the extent of ‘razing mountains until they became flat’ — can be interpreted as:

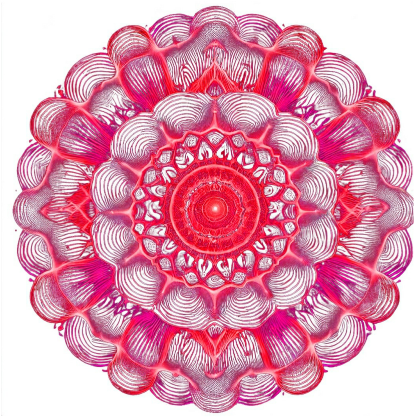
- A metaphor for his quest to recover lost esoteric knowledge
- A search for cross-dimensional activation techniques
- A journey to find allies among other post-Global Great Flood refugee civilisations

This recurring flood era may have been the post-Great Flood period, akin to aftershocks following a major earthquake as well as a second, episodic flooding era requiring extensive adaptation.

Woaral And The Subterranean Encounter With Broo Onghraye The Solar God

Woaral the Reptilian-insectile Shifter reached a cave approximately 20 km deep after boring through Mt. Dragon Gate. The darkness was so profound that advancing further became nearly impossible. To proceed, Woaral carried a torch, cautiously moving forward.

Deep inside the cave, a boar-like monster suddenly appeared, holding a luminous pearl in its mouth, whose beams of light resembled candle flames. Accompanying it was a cyan-coloured dog, which ran ahead while barking continuously. As Woaral ventured another 4 km deeper, he gradually lost his ability to distinguish darkness from light. Then, all of a sudden, a new brightness emerged ahead, revealing that the boar and the dog he had seen earlier were actually humanoid figures dressed in black.



Further inside, Woaral encountered another deity, a humanoid figure with a human face but a snake's body. He approached the deity and engaged in conversation, at which point the serpent-bodied figure displayed an illustration of the Eight Trigrams —symbolic digit units derived from scapulimancy, pyromancy and were the prototypes of the Book of Change — before placing it onto a metal tablet.

On both sides of the serpent-bodied deity, eight other humanoid deities stood in service. Woaral then asked,

‘Are you the divine son of Nkuwaherra Songal the All Blossom Flurry?’

The serpent-bodied deity responded,

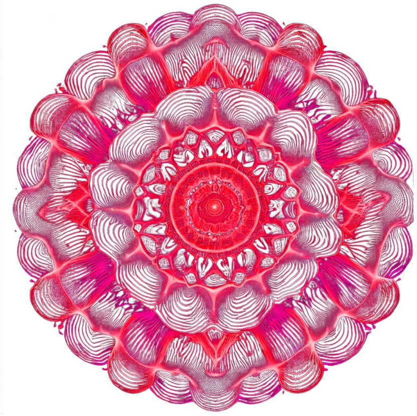
‘Nkuwaherra Songal is the female deity of the Nine Rivers who gave birth to me.’

He then retrieved a jade slip and presented it to Woaral. Measuring 20.4 cm, the jade slip was aligned with the twelve time-measuring units, each representing a two-hour period. This tool perfectly suited Woaral’s task of measuring the heavens and the earth.

Accepting the jade slip, Woaral used it to attune himself to the natural environment. The serpent-bodied deity he encountered was Broo Onghraye, a Sage Ruler who had lived nearly 1100 years before Woaral’s time.

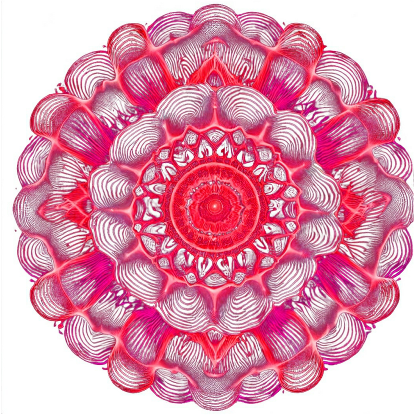
Annotation

The boar-like monster was likely the flying-head Kirrerakmtero, a decapitated human head-being dwelling between the 3D homo sapiens realm and the 5D Homo subterreneous realm. Whereas the cyan-coloured dog was likely a partial manifestation of the beyond-7D coyote entities.



The encounter between Woaral and Broo Onghraye suggests that Broo Onghraye was an ascended being, capable of dwelling in higher dimensions. However, he chose to manifest in the lower 3D realm to spread enlightenment as a Sage Ruler where upon completing his mission, he naturally returned to the higher dimensions.

Reality under the All-encompassing Consciousness Reconnection Trial



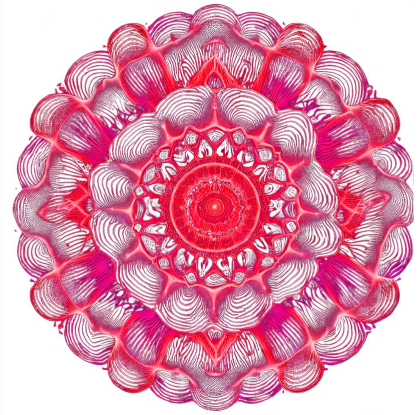
Kerrenl Lerek And The Divine Birth Of Keherets

When the Staong tribal coalition was taking shape, a female deity named Kerrenl Lerek was strolling in the wilderness when she saw a black bird laying an egg on the ground. Upon approaching it, Kerrenl Lerek noticed that the egg was marked with colourful texts reading ‘Eight Hundred’. She carefully placed the egg in a jade basket and covered it with a large red towel.

That same night, Kerrenl Lerek had a dream in which the Divine Mother, the creating force existing beyond the perceived 3D physical reality, spoke to her, saying:

‘If you keep this egg close to your chest, you will give birth to a divine son who will succeed the throne.’

Following the guidance from her dream, Kerrenl Lerek kept the egg near her chest, and within a year, she became pregnant. After a fourteen-month pregnancy, she gave birth to Keherets, who would eventually ascend to the throne as the chief of the Staong tribal union (Kra-Dai-Hmong–Mien Renaissance in junior partnership with Jomon-Ainuric) and hold the position for eight hundred years, mirroring the message

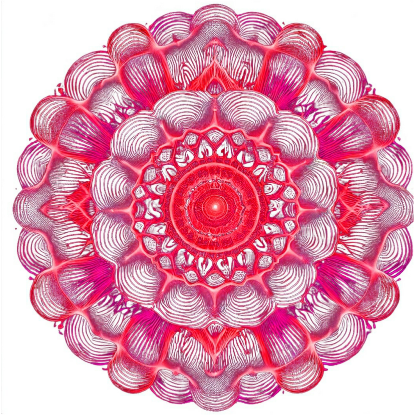


inscribed on the black bird’s egg. Despite facing periods of drought, the generations that followed Keherets thrived, leading and living in states marked by prosperity and abundance.

Annotation

- Kerrenl Lerek’s immaculate conception through an egg is a symbol of her deep connection to the consciousness core and the avian-headed humanoids who manifest in slightly lower realms, such as the dream world.
- The black bird’s egg represents the transfer of high-frequency vibrational digits as well as an encoded message of divine energy capable of manifesting in the 3D world. Her son, Keherets, symbolised the fusion of this cosmic energy into a physical ruler, maintaining an unbroken legacy of leadership and enlightenment.

Sreeye-Master Lann: The Eternal Musician



Sreeye-Master Lann served as the court musician for the Staong court. Since the establishment of the official court musician position, his clan had been entrusted with this role, passing it down for countless generations. When Sreeye-Master Lann took up the position, he was renowned for his mastery over the duality mechanism of reality, as well as his expertise in divination through cosmological phenomena and the symbolic digit system — a method of encrypting messages from the cosmos. His practice was deeply tied to scapulimancy-styled digit capturing, which he used to direct the unfolding of reality through the vibrational frequencies of his musical compositions. He remained an enigmatic and unfathomable figure, with historical records offering only obscure glimpses into his life and nature.

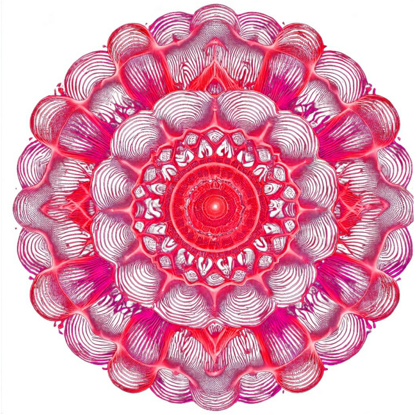
During the reign of the Sage Ruler of the Yellow Thunder Tribal Union, Kuahar Woaan the Chariot Shaft, Sreeye-Master Lann was appointed to oversee all music-related positions within the tribal coalition. However, by the time Staong had reached prominence — marking a golden age of Kra-

Dai-Hmong–Mien Renaissance in a junior partnership with the Jomon-Ainuric and, to a lesser extent, Austronesian and Indo-European groups — nearly a millennium later, Sreeye-Master Lann had already researched and mastered the music composed under the leadership of all previous eight Sage Rulers in the Younger Plain Himalayan lands.

Even during Kuahar Woaan's reign, Sreeye-Master Lann was already several hundred years old, yet his insight remained unparalleled. He possessed the remarkable ability to predict the trajectory of a tribal coalition's fate — whether it was destined for prosperity or decline — simply by listening to the music produced within its domain.

Annotation

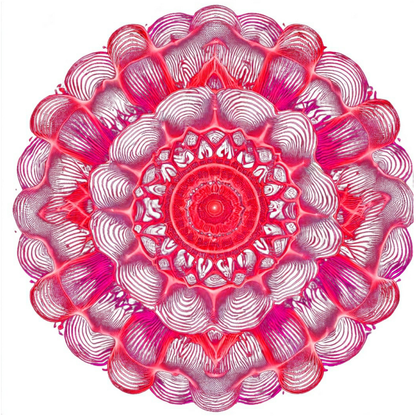
Sreeye-Master Lann's lifespan, exceeding a thousand years, suggests he had at least ascended into the 5D realm through his trial of reconnecting to the consciousness core in the 7D.



This enabled him to:

- Transcend the constraints of linear time on the 3D physical body
- Develop heightened perception, allowing him to foresee events through vibrational sensing
- Use his music as a tool to influence and manipulate the vibrational matrix of reality

His sonar-like musical compositions likely functioned as a detection mechanism for the movement of electromagnetic digits, akin to what esoteric Buddhism describes as the collective karmic web or imprints.



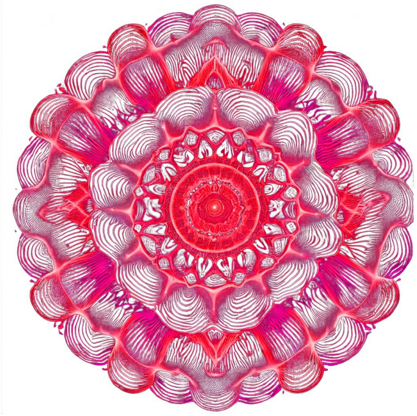
Relationship With The Staong And Obscure Disappearance

By the twilight years of the Woaerral tribal coalition (founded by Woaral the Reptilian-insectile Shifter), which immediately preceded Staong’s rise to power, Sreeye-Master Lann pledged allegiance to Staong, seeking refuge following his exodus from the Woaerral coalition. He brought with him all his musical instruments.

By the reign of the last king of Staong, King Drool the Horse Crupper of Staong, Sreeye-Master Lann was imprisoned in a court prison, awaiting execution. His imprisonment was primarily due to King Drool's excessive indulgence in sensual pleasures, which rendered Sreeye-Master Lann's services obsolete in the king's eyes.

During his imprisonment, Sreeye-Master Lann played melodies of remarkable sweetness, using chords based on the three notes E, G, and F (solfège: mi-so-fa) within the five-note Pentatonic scale. The ethereal music permeated the prison walls, eventually reaching the ears of the warden, who reported it to King Drool. However, the king impatiently dismissed it, saying:

> 'That is the music of a long-lost, archaic past. It does not suit my taste.'



Thus, King Drool refused to release Sreeye-Master Lann, deeming him useless. In response, Sreeye-Master Lann shifted his performance style, playing bewitching, soul-entrancing compositions designed to enhance the king’s nightly pleasures and ecstasies. Enchanted by these compositions, King Drool rescinded the death sentence, which had originally condemned Sreeye-Master Lann to

be bound to the outer section of a hollow bronze pillar, within which coals burned.

By the time the Teew semi-tribal coalition rose to power — beginning with their defeat of King Drool — Sreeye-Master Lann was said to have crossed the River Perok (a tributary of the Yellow River), after which he vanished. Some claimed that he drowned in River Perok, leading the people of the Tseens and Woarats regions (*coordinates: 36° 5′ 16.8″ N, 111° 31′ 8.4″ E and 36° 5′ 50.28″ N, 114° 23′ 31.92″ E, respectively*) to erect stone and bronze sculptures in his likeness. Over generations, these communities continued rebuilding shrines in his honour, even as cultural traditions gradually degenerated.

Annotation

Sreeye-Master Lann’s supposed drowning in the River Perok was likely a symbolic cover for his dimensional ascent.

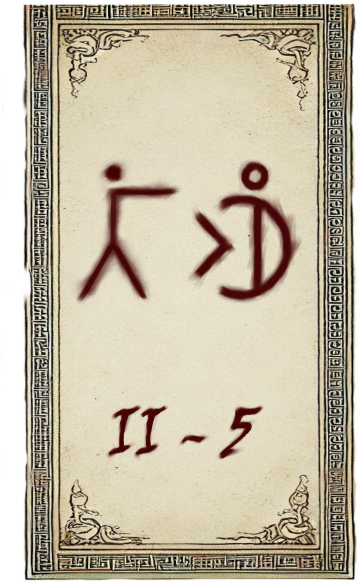
His ‘disappearance’ into the river was, in reality:

- A conscious act of dimensional shifting

- A return to the higher dimensions he had previously connected with
- A possible journey through Agartha’s subterranean cross-dimensional tunnels

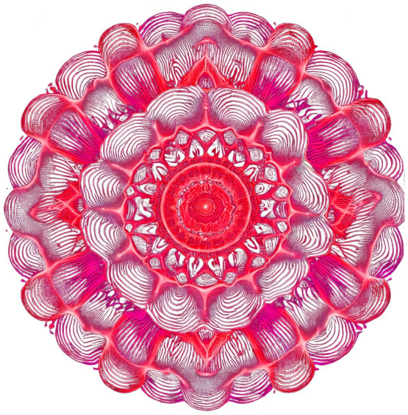
Through this method, he faked his death in the 3D realm, leaving only a legend behind.

The Encoded Connection through the Three Lost Civilisations



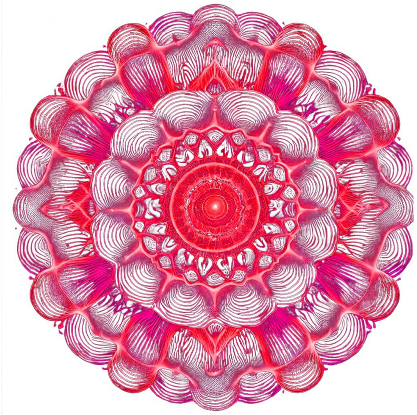
Reality under the All-encompassing Consciousness Reconnection Trial

Forgotten Implications of the Global Great Flood



The Martial King Mral Of Teew And The Bumblebee Standard

During his eastward military campaign against King Drool of Staong, Martial King Mral of Teew led his semi-tribal coalition across the river under a night sky so bright it resembled daylight. The coalition comprised over 800 tribes, who sang in unison, their voices echoing with high spirits as they advanced. At that moment, a hummingbird-like bumblebee — its wings humming melodiously — landed on King Mral’s ship. Inspired, the coalition adopted its shape as their emblem, engraving it onto their flags and banners.



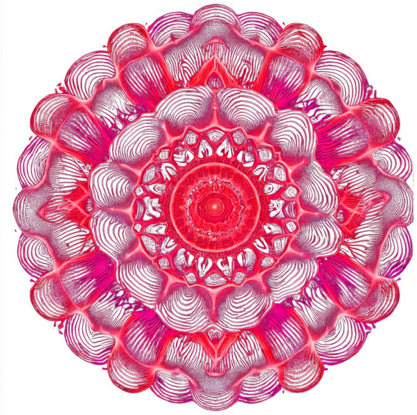
Following Teew’s decisive victory over Staong, the ship where the bumblebee had landed was named the Boat of the Bee. From then on, King Mral of Teew standardised the bumblebee as the official emblem of the coalition, and its image evolved into the bird-bee designs found on later flags.

Annotation

- The hummingbird-like bumblebee was likely an encrypted representation of dodecahedral inter-dimensional constructs manifesting in the lower realms, as the bee hive prisms were hexagonal.

Thus, the bumblebee's colouration may symbolise the vibrational energy of the cosmic matrix. Whereas the adjacent description of a hummingbird alludes to the avian-headed humanoids of the 7D realm.

Its appearance marked an auspicious celestial sign, reinforcing King Mral’s divine legitimacy and cosmic alignment with the greater forces shaping reality.



The Arrival Of The People Of Raye Of Earth

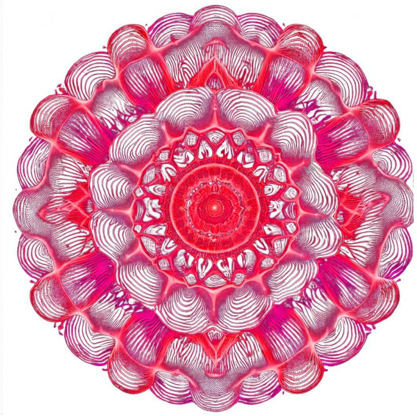
Three years into the reign of King Deong the Accomplisher of Teew, envoys from the state of Raye of Earth arrived to pay homage.

They described their journey to the Teews:

> ‘As we travelled, we found ourselves walking through clouds, with the rumble of thunder beneath our feet. Other times, we descended into deep holes, where the sounds of billowing waves echoed above us. We used the sun and moon to determine our direction, counting winters and summers to track the passing years and months.’

When the Teews compared their own calendar with that of the Raye of Earth, they discovered them to be identical.

Recognising their significance, King Deong welcomed the Raye of Earth with the highest honour, following protocols and etiquette reserved for foreign dignitaries. The name ‘Raye’ is associated with minerals or crystals, possibly referring to substances found in the Kirerool Tunnels leading to the Homo subterreneus realm, which were used for painting, engraving, or spiritual practices.



Annotation

The bizarre travel conditions described by the Raye of Earth envoys — walking on clouds with thunder below and descending into caverns with oceanic sounds above — suggests they were likely:

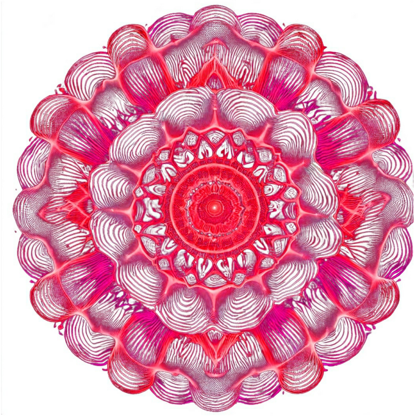
- Homo subterreneus, dwellers of the 5D realm, using subterranean strata as camouflage in the 3D realm.

- Travelling via dimensional shifting, a process akin to self-teleportation through interdimensional continua.

Their ability to observe the sun, moon, and seasons suggests they could partially cross-dimensionally teleport into the 3D realm to monitor cosmic vibrational signatures.

The Phoenix Of Tyeanlera

Four years into the reign of King Deong the Accomplisher of Teew, the state of Tyeanlera presented a phoenix fledgling as tribute. The phoenix arrived in a jade carriage, decorated with precious jades, and pulled by red elephants.

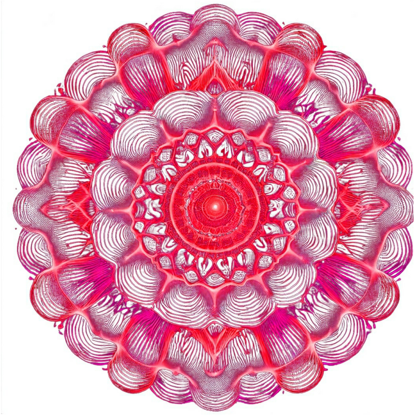


Upon its arrival the phoenix was still immature, unable to radiate its legendary colourful light beams. It was housed in the royal garden, where it was fed fine red-jade liquid and precious rainbow-cloud extracts — both said to originate from the Female Deity of Meta-Kalpa in Heaven.

During King Deong’s ritual sacrifice to heaven and earth, the phoenix’s feathers matured, transforming into a brilliant display of iridescent colours. Consequently, all native birds of the Central Earth (the Great Plain between the Yellow and Yangtze Rivers) fell silent in reverence, as if recognising the phoenix as a celestial entity. When King Deong passed away, the phoenix soared into the sky, never to be seen again.

The Mysterious Aleenkde And Their Tribute

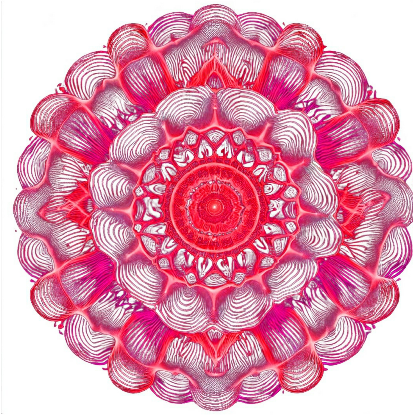
In the fifth year of King Deong of Teew’s reign, the state of Aleenkde, situated approximately 37,350 km from the Teew capital, presented a female labourer as tribute. She possessed delicate facial features and a full-figured, voluptuous physique. Her attire was a silk one-piece robe, adorned with spotted, intricate embroidery, which accentuated her curvaceous silhouette. The robe’s overly-widened sleeves and slightly trailing hemline created an elegant yet ethereal presence.



Whenever the wind blew, she would instinctively tighten a decorative sash, ensuring that the robe remained in place, as she feared how her body would sway endlessly along with the gusts. She was exceptionally skilled in weaving, her dexterity so refined that she could hold threads of five different colours in her mouth while manually embroidering complex patterns — entirely without the use of needles.

Among the tributes presented by Aleenkde were masterfully woven silk embroideries, each bearing a name reflective of its intricate design and symbolic meaning: Mountain Cloud – Cloud formations emerging from the undulating multitudes of mountains; Sun-Kissed Fort – Twilight beams illuminating the rising and falling silhouettes of fortified walls; Pearl Multiplied – Strings of pearls woven into elaborate accessories; Logogram – A mesmerising display of complex logographic strokes; Lantern Displayed – Lanterns and candles arranged in meticulously adjacent placements. Each of these woven masterpieces adhered to a standardised length of 69.3 cm, reinforcing the meticulous precision of Aleenkde's textile artistry.

Beyond their unparalleled skill in textile craftsmanship, the men of Aleenkde demonstrated extraordinary expertise in farming. With unparalleled efficiency, they were able to plough farmland spanning an astonishing 61,440 m² in a single day, a feat that spoke volumes of their agricultural innovations, synchronised labour, and possibly enhanced physical abilities.



Annotation

The Aleenkde people were likely Tlingit (pronounced TLING-kit) of the Na-Dene group, living along the northwestern Pacific coast of North America, bordering Alaska.

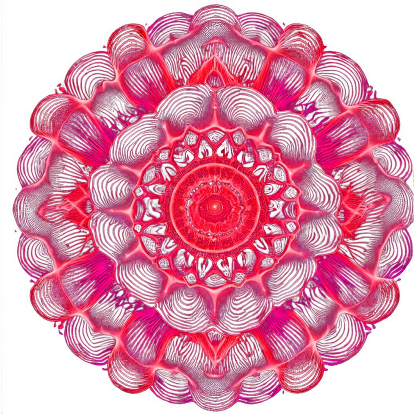
Their silk one-piece robes bore psychedelic, higher-dimensional patterns, similar to:

- Tlingit ceremonial robes, which encode cosmic knowledge
- Other indigenous traditions that depict vibrational constructs of the higher realms

Their extraordinary farming abilities — ploughing 61,440 m² in a single day — were likely an encrypted reference to vertical agriculture, utilising the alternate science-based technology of:

- Vibrational DNA sequencing
- Symbiotic interactions with higher-dimensional energies

These technologies not only enhanced crop yields but also generated positive vibrational frequencies, influencing the direction of reality’s unfolding.



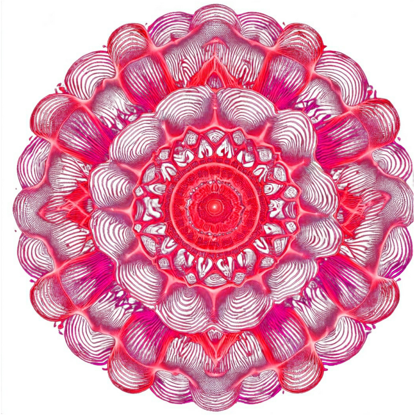
Gernan Mountain People And Non-Linearity Of Time On Them

In the sixth year of King Deong of Teew's reign, the state of Gernan Mountain presented the Wing Gesticulating Bird as a tribute — one of each gender — both housed in jade-based cages. The missionaries from Gernan Mountain shared distinct physical characteristics:

curly hair, tall stature, and prominent, long noses. They wore garments made of a fabric called Crepuscular Sky, its texture resembling dawn light piercing through delicate strands of cirrus clouds, giving it an ethereal, shifting glow.

The missionaries' journey was one of immense difficulty, requiring them to traverse treacherous landscapes. They trekked across countless mountains, numerous rivers, dramatically shifting geophysical environments, including: the Snake Continent, the Narrow Bee Hill, a steep and towering range. Their odyssey spanned over 100 states, testing their endurance across rugged terrains.

As they crossed mountainous regions, the steep ridges and jagged cliffs posed great challenges, so much so that even their diamond-reinforced carriage wheels became battered by the time they arrived in Teew's capital. While crossing the Boiling Ocean, the waves surged violently, resembling seething, boiling waters. The marine creatures beneath the surface — fishes and sea turtles — possessed scales, shells, and bones as hard as stone, an adaptation to the relentless turbulence of the waters. To protect their vessels from carnivorous aquatic reptiles, the bottom of their boats was reinforced with copper plating.



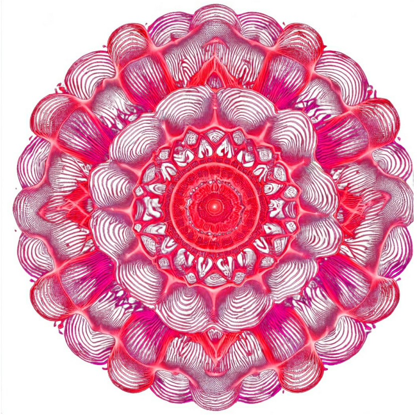
As they ventured through Snake Continent, the missionaries' carriages were concealed beneath jaguar fur, with all passengers remaining inside, pushing from within to maintain progress, an effort to avoid detection from predators.

Upon reaching Narrow Bee Hill, they encountered swarms of deadly insects, prompting them to burn Gehera Ssongera, a species of tree (likely black locust, Robinia pseudoacacia). The smoke released from its burning repelled the insects, even proving lethal upon exposure. The entire journey lasted over fifty years before the missionaries finally reached the capital of the Teews'.

Upon arrival, the missionaries remained in Teew lands until the sacrifice ceremony festival, during which King Deong, as the chief officiant, paid homage to Heaven and Earth, the divine nature deity.

This grand ritual took place at the peak of Mt. Leerats (sitting right across the Yellow Sea Bay to the central point of Korean Peninsula west coast), known as the greatest mountain — a possible exonym for the Kra-Dai peoples, meaning Mountain of the Dai.

Astonishingly, the missionaries who had embarked as children had aged into elders with white sideburns by the time they reached Teew lands. However, upon returning to Gernan Mountain, it was reported that they had physically reverted to their youthful selves, as if time had been reversed upon their return.



The Wing Gesticulating Birds: Sacred Harbingers Of Wisdom

The Wing Gesticulating Birds were remarkable creatures with great strength, their appearance resembling magpies. These birds undertook mystical journeys to the Southern Ocean, where they gathered cinnabar soil in their beaks and carried it back to reddish-black trees, perched upon either, high-altitude mountains, or mountains with extreme elevation fluctuations.

They built their nests in these remote landscapes, indicating their preference for sacred and secluded regions. Whenever a wise king — one who embodied the essence of an ancient Sage Ruler — ascended to power, the Wing Gesticulating Birds would migrate to his domain, marking his reign as one of divine favour and wisdom.

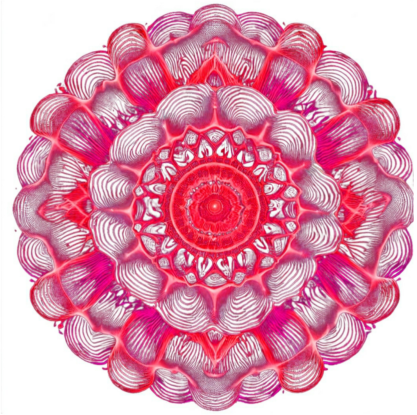
This was precisely the case when Duke Mirn of Teew assisted King Deong of Teew in governance. Upon their collaboration, the Wing Gesticulating Birds relocated to Teew, signalling the auspicious emergence of an enlightened ruler. Their presence was a celestial confirmation of the divine legitimacy of a ruler's reign.

Annotation

The Gernan Mountain people were likely Proto-Italic-Celtic groups from the Alps, descendants of:

- Atlantis refugees who fled to the Alpine mountain islands during and post-Global Great Flood.
- Together with later Indo-European Corded Ware migration waves, forming the Bell Beaker culture

Their journey to Teew lands, spanning oceans and continents, suggests a sophisticated global maritime network. The restoration of their youth implies they self-imposed the ageing process as a test of Teews' wisdom, after which they reversed the effects by reconnecting to the 7D consciousness core following safe return to their native lands.



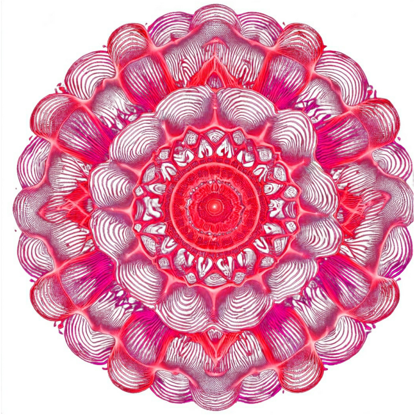
The Shape-Shifting Mpraro People Of The Far South

In the seventh year of King Deong the Accomplisher of Teew’s reign, the gnarled state of Mpraro, located far beyond the southern periphery, revealed itself.

The Mpraro people possessed an extraordinary and seemingly supernatural ability — they could shape-shift effortlessly into myriad forms, with elaborate costumes materialising instantaneously to match their transformations.

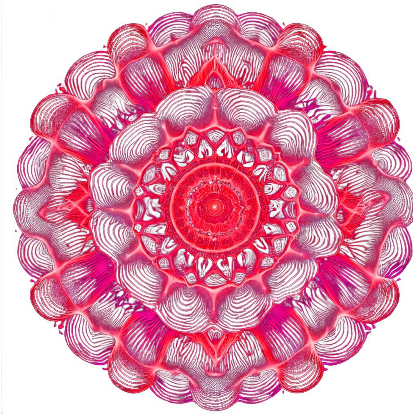
This shape-shifting ability operated on multiple levels: At the macro level, they could generate clouds and mists, obscuring landscapes in veils of shifting vapours; at the micro level, they could diminish their size to the extent of hiding within the fine vellus hairs of others.

Their attire was adorned with gold, pearls, jade, furs, and feathers, forming a dazzling, otherworldly spectacle. Beyond their shape-shifting, the Mpraro people could expel clouds from their mouths, discharge fire at will, and produce rumbling thunderous sounds simply by striking their abdomens.



The Mpraro demonstrated a wide range of transformative abilities including, taking the form of rhinoceroses, elephants, lions, dragons, dogs, and horses; assuming the appearances of tigers or bisons, moving seamlessly between these forms. Another unique and eerie talent was that they could spit out miniature human figures, each capable of performing stunts, theatrical plays, and musical compositions. These tiny beings twisted, swung, and morphed continuously, their poses shifting fluidly within the very palms of the Mpraro people. These micro-humans fluctuated in size, measuring anywhere between 0.47 cm and 4.7 cm, depending on the moment.

The uncanny nature of their transformations, both in appearance and scale, made them a phenomenon unmatched in their era. So profound was their display that the Music Bureau of Teew decreed that all musicians must study the shape-shifting arts of the Mpraro and ensure their preservation. However, several generations after the visit of the Mpraro people, the knowledge of their shape-shifting abilities became diluted. Though the visual form of their transformations was widely imitated, the underlying essence of their craft was irretrievably lost — a mere echo of its original mastery.



Annotation

The Mpraro's ability to shrink to microscopic levels suggests they had mastered higher-dimensional integration, likely maintaining a prolonged presence in the 5D realm. Their spitting clouds and discharge fire would hint at object teleportation in the 3D realm, whereas the thunderous sounds produced from their abdomen indicate dimensional shifting, harnessing energy through vibrational manipulation.

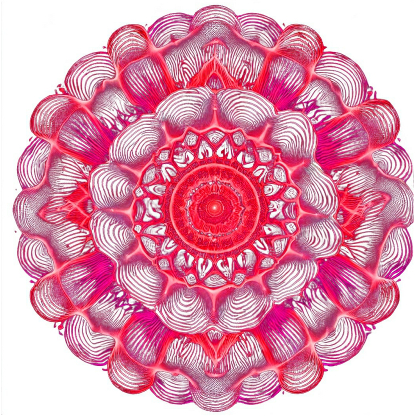
The Mpraro people of the 'gnarled' state may have been descendants of the

Mbara people of northeastern Australia, who possibly had partial reconnections with the consciousness core.

They may have also dwelled on the periphery of the 5D Homo subterreneus realm, within the Gnarled Platform or the subterranean forests of the 5D continuum. This is from the subliminal encoding of its country name ‘Mpra’, meaning ‘lean’, suggesting a gnarled, interwoven and complex relationship between two entities — a convergence of dual existences.

The Encoded Connection through the Three Lost Civilisations

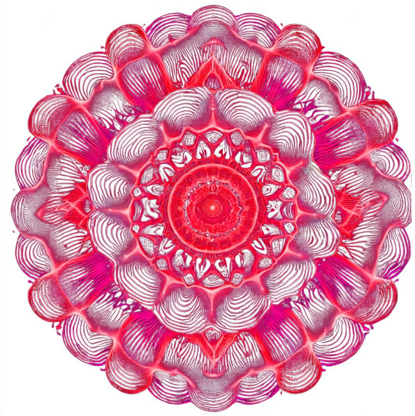
Reality under the All-encompassing Consciousness Reconnection Trial



Duke King Taw And The Feather Human

In the twentieth year of Duke King Taw the Luminous of Alanl / Aleres’ reign, he sat in the Limpidity of Earth Spirit Chamber within the palace. As midday approached, he began to doze off, slipping into a dream where white clouds coalesced into human-like forms clad in feathered garments — thus earning the name Feather Human. In this vision, Duke King Taw conversed with the Feather Human, seeking guidance on the path to immortality:

‘Your Majesty has not yet unlocked your essence, knowledge, intelligence, and wisdom. Without these, achieving immortality is impossible,’ the Feather Human replied.

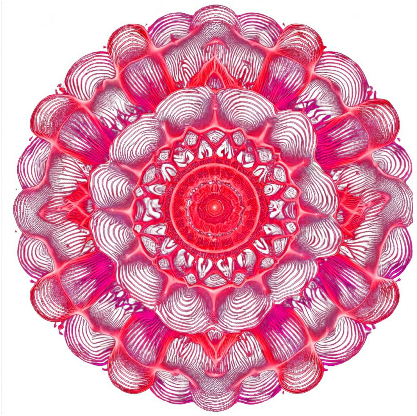


Humbled, Duke King Taw fell to his knees, pleading for instruction on how to liberate his consciousness from the excessive control exerted by desires, thoughts, fears, and impulses. In response, the Feather Human gestured toward Duke King Taw’s chest. Instantly, Duke King Taw’s heart cracked open. Jolted awake, he found himself drenched in profuse sweat, which had soaked not only his garments but also the straw matting floor beneath him.

From that moment on, Duke King Taw suffered from a mysterious heart ailment, prompting him to abandon all elaborate feasting, delicacies, and musical performances in the palace. Approximately ten days later, Duke King Taw once again dreamed of the Feather Human.

‘With the method I applied to your request, Your Majesty, I was not harming you — I was changing your heart from within.’ the Feather Human explained.

The Feather Human then presented Duke King Taw with a green pouch, no larger than a palm, containing Pills of Limpidity — designed to expand the energy channels and Circulation Invigorating Powder Concentrate — capable of revitalising the bloodstream and inner vitality. He gently placed his hand upon Duke King Taw’s chest, allowing the medicinal essence to permeate his being. Before long, Duke King Taw fully recovered from the ailment that had afflicted him since the first dream.



Overwhelmed with gratitude, Duke King Taw requested more of these miraculous medicines. The Feather Human granted his request, after which he stored them in jade bottles, tightly bundled with golden threads. Upon applying the medicine to the soles of his feet, Duke King Taw discovered that he could traverse more than 4,000 km effortlessly as if taking a brief stroll, or move with a speed that rivalled flight itself, either by walking as swiftly as the wind, or truly soaring above the ground. Others who had consumed the medicine were said to have lived for time spans surpassing even the existence of space itself.

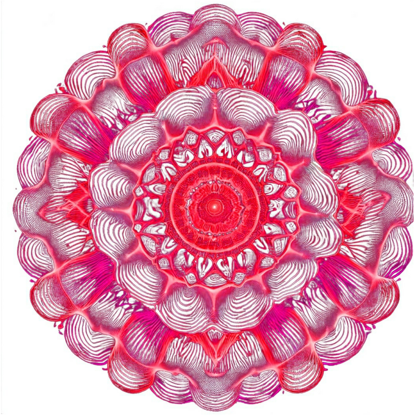
Annotation

The Feather Humans were likely avian-headed humanoids of the 7D realm, their feathered garments a manifestation of their shape-shifting forms. Whereas the gesturing toward Duke King Taw's heart symbolised the necessity of regaining control over his consciousness by:

- Taming internal voices, desires, and fears
- Reintegrating the ego into the consciousness core
- Reconnecting to the 7D source

The medicine's effect on Duke King Taw's mobility suggests it contained vibrational properties that enabled self-teleportation and dimensional shifting, temporarily bridging his 3D form with higher realms.

The Green Phoenix And The Magpie Tribute



In the twenty-fourth year of King Deong of Teew's reign, the State of Lerasleew presented two magpies (one male and one female) along with a green phoenix as tribute.

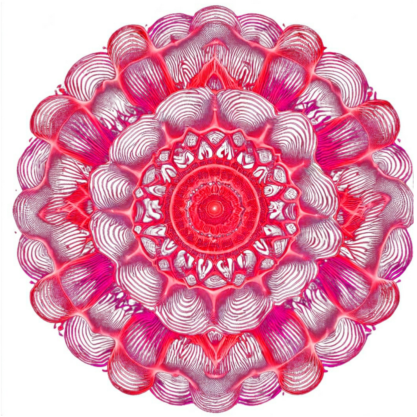
During the summer, both the green phoenix and the magpies shed their feathers. These feathers were carefully collected and repurposed: The magpie feathers were woven into an exquisite fan, while the green phoenix's feathers were used to adorn the hood of the ceremonial carriage.

The fans crafted from these feathers were given symbolic names: Roaming Levitation, String Quill, Fortunate Beam and Oblique Shadow. Each fan was believed to carry the essence of the birds from which they originated, signifying fortune, grace, and the power of wind.

The Shadowless Dancers Of Kuaho

During the reign of Duke King Taw of Alanl / Aleres the Luminous, the State of Kuaho of the Southeast (believed to be of Kra-Dai-Austronesian origin) sent as tribute two enigmatic women: Lankuahwoen the Extensive Grace and Lanongwora the Extensive Amusement.

These two women were renowned for their extraordinary qualities: they could stir their fans, dispersing a gentle, cooling breeze in all directions; they were eloquent and dexterous, excelling in singing, dancing, and laughter; they could walk on dust without leaving footprints; they cast no shadows, even when standing under direct sunlight. These supernatural traits led many to speculate that they were celestial beings or immortals, possibly manifestations of divine nymphs.



When Duke King Taw of Alanl / Aleres passed away, he drowned in the River Meenl. Lankuahwoen and Lanongwora boarded a boat with his lifeless body, embracing him as they sank into the depths of the river together. For decades afterward, travellers claimed to witness a ghostly boat on the waters of the River Kerroong (the Yangtze River), which serves as the main stem of the tributary River Meenl. Even to this day, people still report visions of

Duke King Taw and the two women, joyfully playing in the water, forever adrift in a spectral boat.

Annotation

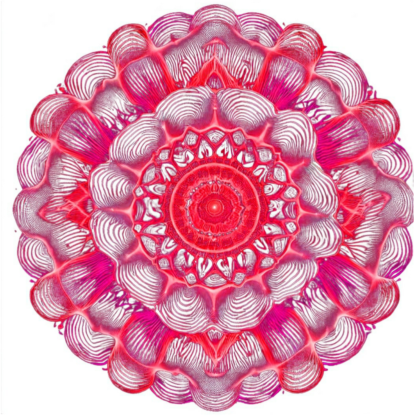
The shadowless nature of Lankuahwoen and Lanongwora suggests they possessed self-teleportation, vibrational shifting, and dimensional shifting abilities.

Given their Homo sapien-like appearance, they were likely from the 5D Homo subterreneus realm.

Their continued presence in the water after sinking indicates they were:

- Unaffected by 3D mortality
- Assisting Duke King Taw in transitioning to the 5D realm, with his ‘death’ serving as camouflage

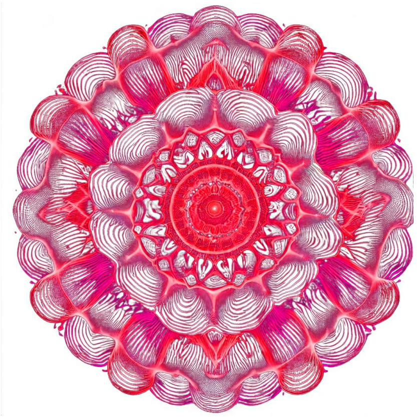
Reality under the All-encompassing Consciousness Reconnection Trial



King Mreewk The Harmonious And His Celestial Journey To Ascension

In the thirty-second year of his reign, King Mreewk the Harmonious of Teew set out on a journey across the known world. He began his travels from the mountains where the sun rises, riding in a chariot adorned with gold and jasper, gliding upon the wind and clouds. From morning to evening, he traversed vast lands, covering every part of the world with extraordinary speed.

Accompanying him on this celestial voyage were ten historians, tasked with meticulously documenting all that they saw and heard. They were followed by ten additional chariots, each lavishly decorated with gemstones and jade, carrying the books they had composed. King Mreewk was accompanied by eight magnificent horses, each said to possess the qualities of dragons. These horses were not ordinary steeds but were imbued with supernatural speed, agility, and celestial attributes:



Ground Surpasser, who ran without ever touching the ground; Feather Flutterer, Faster than any flying bird; Rushing to Heaven who could travel

4,158 km in a single night; Shadow Transcending who ran so swiftly it could catch up with the sun; Radiance Exceeder who possessed a coat that radiated dazzling beams of light; Hyper-light, who created an optical illusion of motion so mesmerising that it could bewitch those who observed it; Soaring Above Mists who could rise above the clouds and ride upon the mist; Wing Carrier the only horse with a pair of wings, allowing it to fly. King Mreewk rode these eight celestial steeds in rotation, holding the reins lightly, allowing them to move effortlessly between the heavens and the earth.

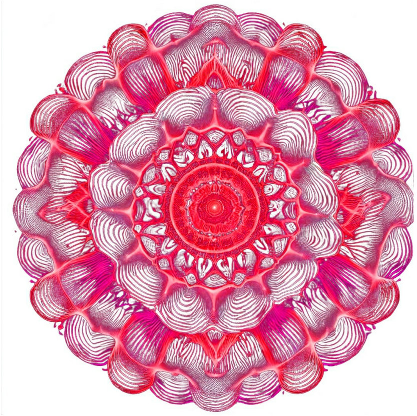
King Mreewk, known for his wisdom, intelligence, visionary insight, and resourcefulness, guided his chariots and steeds across the vast oceans. As he ventured forth, strange and extraordinary beings from across the world emerged to pay him homage, acknowledging his divine presence and celestial authority. His travels were not merely an expedition across lands and seas — they were a cosmic journey, bridging the realms of mortals, immortals, and celestial forces alike.

Annotation

The ‘dragon-like’ nature of the horses likely symbolises their sentience and higher-dimensional presence. These were not ordinary horses but rather:

- Ascended beings from the higher dimensions
- Agartha guardians, temporarily manifesting in 3D to assist King Mreewk’s journey

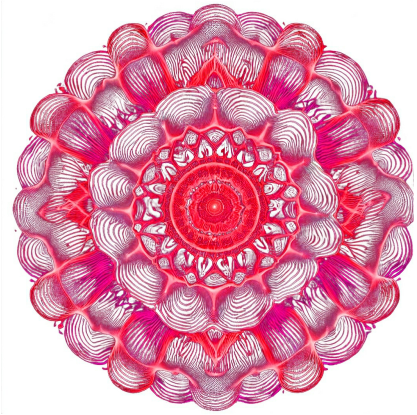
King Mreewk’s Eastern Journey And The Gathering Of Immortals



In the thirty-sixth year of his reign, King Mreewk the Harmonious of Teew embarked on an eastern tour to the Great Mount Valley of Lerats Gergehraye. He designated the Palace of Spring Nights as the grand meeting hall, where he gathered secrets of longevity from the immortals. As if summoned by cosmic forces, hornless dragons, giant swans, serpentine beings, and great dragons materialised from thin air, their presence a testament to the supernatural nature of the event. As night descended, King Mreewk lit the legendary Lamp of Immortality, also known as the Constant Radiance, a beacon that shone with an ethereal glow, undying and eternal.

To enhance the sanctity of the gathering, candles infused with gemstone-based pastes were placed throughout the palace, their flames flickering like liquid jewels. Among the marvels adorning the hall was an Ice Lotus, sourced from the frozen valleys, suspended seven to eight feet above the lamps. It was said that this lotus absorbed and controlled the radiance, preventing the brilliance from overwhelming distant lands.

As the celestial meeting reached its peak, the Golden Mother of Turquoise Pond arrived in a chariot drawn by an emerald-coloured phoenix. She was preceded by a tiger and a leopard adorned with floral markings, symbols of divine authority, while being followed by an entourage of mythical creatures, including a unicorn, the Gehuereen (a dragon-headed, goat-bodied beast with antlers), and a purple roe deer, each bearing their own mystical significance. She wore shoes of cinnabar-coloured gemstones and unfurled an exquisite seating mat woven from blue bushes, complemented by a cushion of yellow asters. She then held a grand feast with King Mreewk within a jade-constructed tent, a sanctuary where wisdom and divine discourse flowed freely.

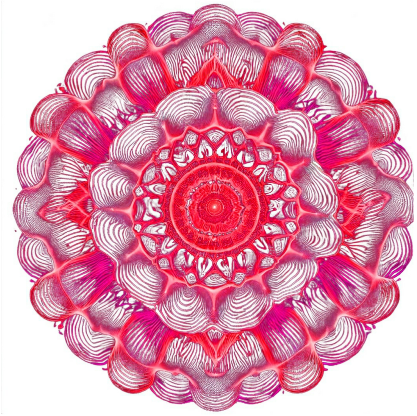


The Music Of The Heavenly Core And The Treasures Of The Ninth

Heaven

As the banquet commenced, the far-projecting melodies of the Heavenly Core resonated through the air, summoning the treasures of the Ninth Layer of Heaven.

The gathering was graced with the most sacred musical instruments, each possessing unique origins and mystical properties: The Engraved Woodwind Instrument — Sourced from the Flowered Peak of Ssgehuem Nkuawoaherra, where a dragon bamboo grows, when crafted into a flute, its sound echoed like the screeches of phoenixes; the Engraved Bell — Forged from the bronze of Roaring Lake, renowned for producing bells of war and ceremonial chimes of the highest purity; the Tranquil Bridged Zither — Carved from the unyielding trees of Circular Mountain of Woaren, so resilient that even when gales raged and the mountains trembled, they remained unmoved; the Feathered Chime of Floating Oceanic Island — Crafted from a green stone, astonishingly 2.31 metres by 1 metre in size, yet as light as a goose’s feather. So delicate was its structure that it could resonate with the wind, producing harmonious tones with the gentlest breeze.



When the music reached its peak and the last notes of the gods' songs faded into eternity, the Golden Mother of Turquoise Pond and King Mreewk ascended their chariots once more. As if drawn by fate, they rode away into the auspicious clouds, their figures dissolving into the golden horizon, leaving behind only the echoes of divine melodies and the luminous afterglow of an immortal's presence.

Annotation

The gathering of celestial beings was not merely ceremonial — it was King Mreewk's final test of ascension.

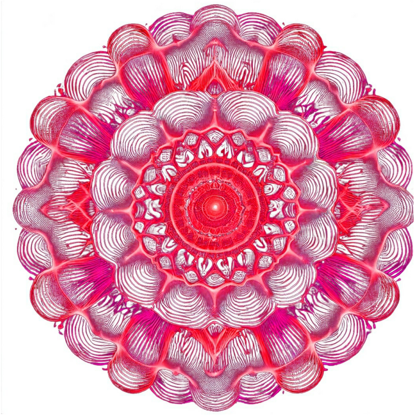
- The music and ritual served as a signal for the gods to manifest in 3D
- The divine feast marked the culmination of his journey
- His departure into the clouds symbolised his successful ascension

Riding the auspicious clouds, King Mreewk and the Golden Mother of Turquoise Pond vanished, completing his transition to the higher dimensions.

His departure route may have led him to:

- Agartha (through subterranean rock-strata teleportation)
- Higher dimensions beyond Earth (via celestial ascension through outer space)

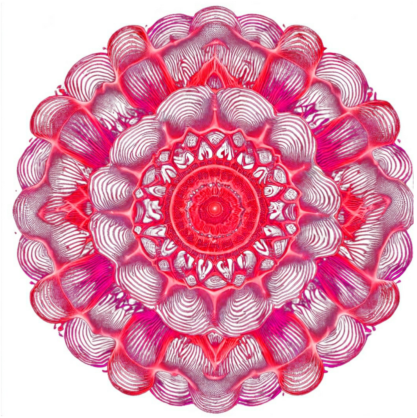
Reality under the All-encompassing Consciousness Reconnection Trial



The White Crows And The Burning Forest

Duke King Mirn of Tseens, in his relentless pursuit of Kerreps Tirteherooye, his chief chancellor and esteemed adviser, ordered an entire forest to be set aflame. Kerreps Tirteherooye had chosen a life of solitude, retreating into the forested mountains, where he lived as a hermit, severing ties with the court.

As the fire raged, consuming the trees and under brush, a phenomenon of great mystery unfolded. A clamour of white crows filled the sky, their cries echoing through the inferno. Some circled above the rising flames, while others gathered closely around Kerreps Tirteherooye, forming an impenetrable shield against the advancing fire. Miraculously, the flames could not touch him. Moved by this supernatural occurrence, the people of the Duke Kingdom of Tseens paid homage to the white crows, believing them to be divine messengers. To commemorate the event, they constructed a grand terrace, which they named: ‘In Remembrance of Smokes.’



Annotation

The white crows bear resemblance to the Golden Crows of Younger Plain

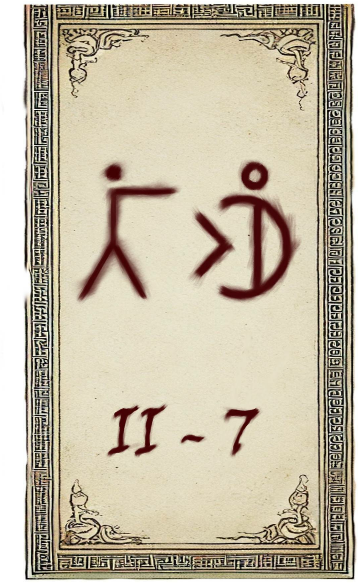
Himalayan mythology, often regarded as:

- Solar deities
- Emissaries of the Earth’s core (3D) and the 7D avian-headed realm

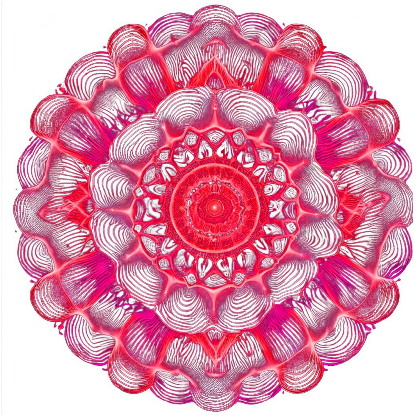
Their intervention suggests that:

- Kerreps Tirteherooye did not die
- He was assisted in ‘dive-ascending’ into Agartha
- He transitioned to the higher dimensions beneath the Earth’s mantles

The Encoded Connection through the Three Lost Civilisations



Reality under the All-encompassing Consciousness Reconnection Trial

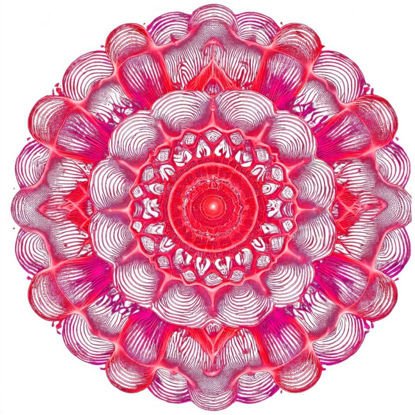


The Terrace Of Collective Illumination And The Supernatural Visitations

23 years into the reign of King Rereong the Divine of Teew, the king established a grand terrace, which he named Collective Illumination, also

known as the Beam Diffusing Terrace. He gathered the rarest and most precious trees and summoned the most skilled craftsmen from across the world. Among these trees, he obtained one of extraordinary nature, which grew in the darkest side of a remote valley. This tree stood at an astonishing height of approximately 1,880 metres, with intricate patterns covering its bark and its roots twisting in a gnarled complexity. With this single tree alone, all the materials needed for the construction of the terrace were fulfilled.

Among those present at the Beam Diffusing Terrace was Daong Woaerirong, a figure renowned for his ability to summon supernatural beings. As King Rereong ascended the terrace, a dense mass of clouds and swirling mist gathered in the sky.



From within the clouds emerged two figures of otherworldly appearance, riding upon the currents of the mist. Their golden beards and flowing blond hair set them apart from any known men of the secular world. They rode in a magnificent chariot adorned with dragons and phoenixes, pulled by majestic green hornless dragons. Their garments were sewn with luminous feathers, radiating an ethereal glow. King Rereong, recognising their divine nature, immediately invited them to the seats of highest honour.

At the time of their arrival, a great drought plagued the land, with the soil cracked and parched, and trees so dry that the smallest spark would ignite them into flames.

One of the celestial visitors sang in a deep, resonant voice, proclaiming:

> ‘I can summon snow and frost.’

As he inhaled deeply, the sky darkened, thick clouds amassed, and soon snowflakes swirled wildly through the air. A piercing cold spread through the palace, and ponds and wells turned into solid ice, firm enough to be carved into sculptures.

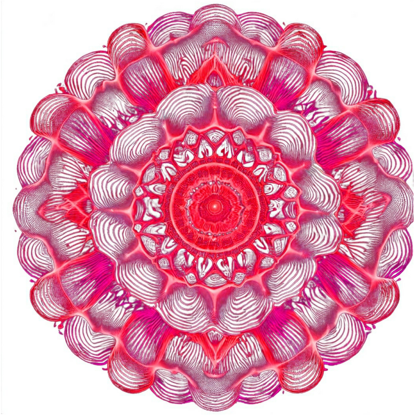
The second visitor then spoke, flicking his fingers toward the seats. He sang,

> ‘I can render the scene scorching hot.’

A warm breeze instantly swept through the palace, dispelling the frost and restoring balance to the air.

Annotation

The blond-haired, dragon-riding figures were likely avian-headed humanoids from the 7D realm, manifesting in a partially camouflaged form where their beak colouration reflected in their golden hair.

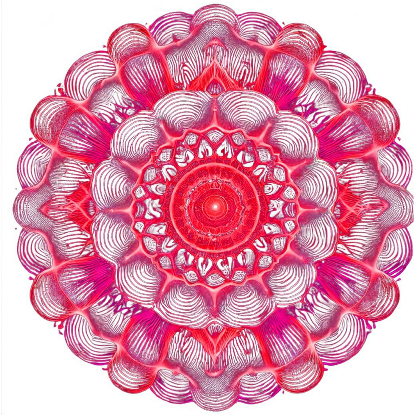


Their casual manipulation of weather suggests:

- Mastery over energy-harnessing
- Ability to teleport weather systems and shift dimensions
- Direct control over vibrational frequency structures in the 3D reality

Offerings From Foreign Lands

During this time, foreign dignitaries arrived bearing gifts of tribute — among them, jade figures of uncanny craftsmanship and enigmatic stone mirrors. These stone mirrors, known as ‘Moon Mirrors,’ were as white as the silver moon and possessed a mystical ability: when gazing into them, one’s reflection appeared as if their skin had been freshly bathed in glowing snow, giving them an ethereal radiance. The jade figures were unlike any ordinary carvings. Crafted with ingenious mechanisms, they were capable of moving on their own, twisting and turning with the mere press of a concealed joint-button.



As the extraordinary events unfolded, Daong Woaerirong turned to King Rereong and declared:

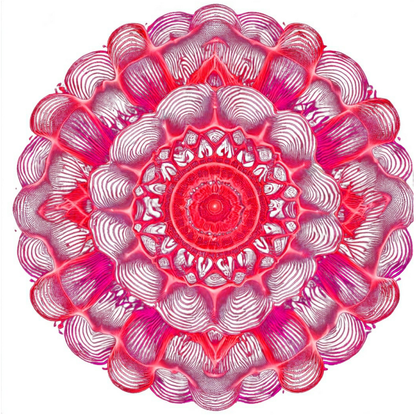
> ‘These wonders are a manifestation of your holy virtue, a reflection of your divine presence.’

However, his words, filled with lavish flattery and perceived manipulation, did not sit well with the people of Teew. Suspecting that his praises were intended to bewitch the king, they executed Daong Woaerirong. As he perished, his blood transformed into stones and jaspers, while his body mysteriously vanished without a trace.

The Enigmatic Figure Of Geherar Geirnpaong From Gehasonga

During the reign of King Rereong of Teew, there lived a mysterious figure known as Geherar Geirnpaong, who hailed from the distant state of Gehasonga. He arrived at the court of Teew, bearing gifts of extraordinary craftsmanship and mystical properties.

Among his tributes were a jade camel, standing 1.17 metres tall, sculpted with such precision that its surface appeared almost lifelike, a phoenix, intricately designed with tiger-like patterns, measuring 1.41 metres in height, exuding a presence both regal and otherworldly, and the Flaming Alloy Mirror, a polished artefact 0.7 metres in width, possessing an astonishing capability — when placed in absolute darkness, it could still reflect daytime scenes with perfect clarity. Furthermore, the mirror was imbued with a sentient quality, capable of audibly responding to any words spoken before it.



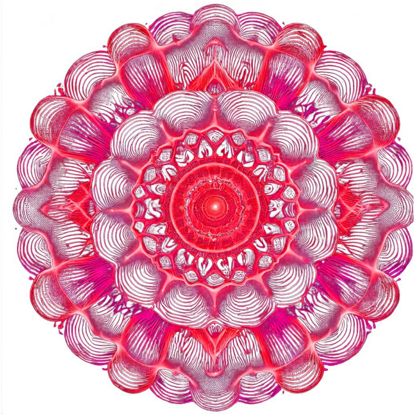
The Otherworldly Presence Of Geherar Geirnpaong

Geherar Geirnpaong himself was an imposing figure, standing 2.35 metres tall, with dishevelled, knee-length hair that flowed wildly around him. On his left and right palms, he bore the symbols of an eclipsed and a full sun and moon, drawn in cinnabar ink. These markings were not merely decorative — when activated, they could emit a radiant glow, illuminating everything within a 100-pace radius. Such was his presence and power that the people of Teew revered him as a divine being, a god among men.

By the end of King Rereong's reign, Geherar Geirnpaong vanished without a trace, his fate unknown. Some believed he had ascended to the celestial realms, while others whispered that he had simply returned to the hidden lands of Gehasonga, carrying with him secrets beyond mortal comprehension.

Annotation

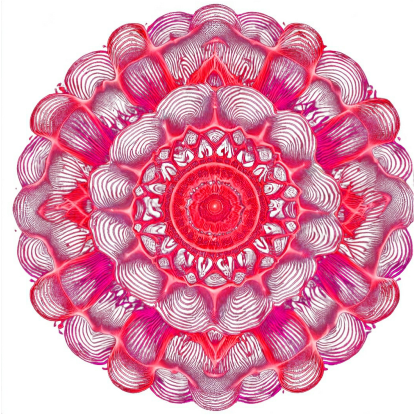
- Gehasonga likely refers to 'Gava-Sogdia,' an Indo-European civilisation descending from the Andronovo culture (responsible for the establishment of the Scytho-Saka territory, stretching from the Western Steppe to the Eastern Steppe), pioneering settlements at the Kazakh Steppe and the foothills of Mt. Tengri Tagh (*coordinates: 42° 0′ 0″ N, 80° 0′ 0″ E*).



- As to the Flaming Alloy Mirror, it was a vibrationally-engineered artefact, possessing higher-dimensional frequency structures and nanotechnology-level self-involvement, operating as a mise-en-abyme device. Its self-replicating, recursive nature may have linked anything bound to the 3D realm to the higher dimensions.

Reality under the All-encompassing Consciousness Reconnection Trial

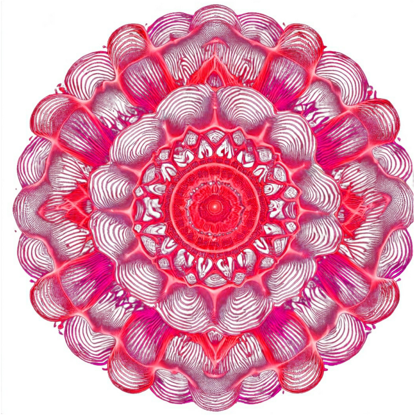
Forgotten Implications of the Global Great Flood



Sreeye-Master Kmeeraongs: The Blind Sage Of Music And Divination

Sreeye-Master Kmeeraongs, said to have been born during the reign of Duke King Rereong the Divine of Tseens (Duke Kingdom under the fragmented Teew Confederation, clinging to survival), was a distinguished official responsible for overseeing music. He was not only an exceptionally skilled composer but also an expert in military strategy, having authored an astonishing 10,000 works on military affairs. Yet, despite his renown, his origins remained a mystery to his contemporaries, and his life story was shrouded in obscurity.

By the time of Duke King Breong the Peace Bringer of Tseens, Sreeye-Master Kmeeraongs had ascended to unparalleled fame for his mastery of Kuahroom and Laong — the dualistic black-and-white (and their subtle in-between variants) disciplines from which the Book of Changes was derived — involving cross-dimensional cosmic digit-perceiving and reading, an evolved and more structured (in terms of its graspability to the populace) adaptation of the ancient scapulimancy alternate science system.

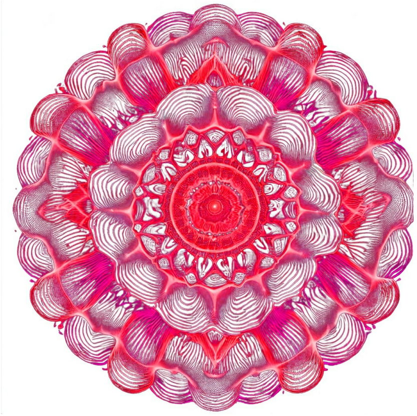


Determined to transcend all worldly distractions, he intentionally blinded himself by smoke-baking his eyes with fire, believing that sightless introspection would deepen his attunement to the celestial harmonies governing reality. His sacrifices bore fruit — he achieved the ability to precisely detect the subtlest shifts in the four seasons, as well as the transitional phases between them, using music theory and composition as his analytical tools. His findings were unfailingly accurate and became widely regarded as a remarkable fusion of science, mysticism, and art.

As he neared the end of his life, Sreeye-Master Kmeeraongs penned his definitive masterpiece, a monumental work titled Precious Charm, spanning 100 volumes. Within its pages, it is said he recorded the deepest esoteric knowledge of his time, but tragically, this invaluable work was lost amidst the devastating wars of the Warring States period in Continental East Asia that were the Younger Plain Himalayan lands under the fragmented Teew Confederation.

Gerool Gernirl The Hermit Sage Of Chambered Sun Mountain

Gerool Gernirl lived during the late-Teew era, in the Chambered Sun Mountain in the West, choosing a life of isolation from the world. His only interactions were with five elder men with blond hair, some of whom rode on giant swans and cranes, while others were coated in feathers. These beings possessed distinctive features, such as ears positioned at the tops of their heads, square pupils, and faces as glowingly fair as jade. Each carried a bamboo cane, and together, they discussed the celestial and cosmic transformations with Gerool Gernirl.

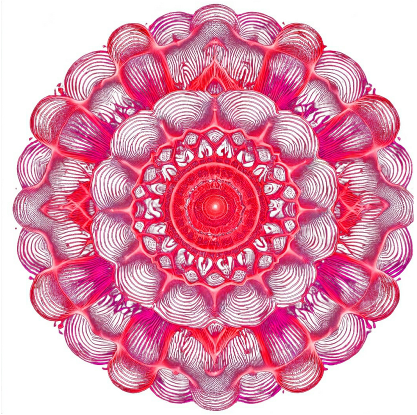


Eventually, Gerool Gernirl transitioned from his secluded hermit life to an ‘applied hermit mode,’ assuming the position of government archivist. At this point, seekers of esoteric wisdom, ascension arts, and scholars from across the known world flocked to meet him, eager to receive his guidance. The five elder men were, in truth, deities representing the five cosmic cardinal points.

Annotation

The feather-cloaked, crane-riding elders were likely:

- Homo Subterreneus beings who had received partial avian-headed humanoid powers.
- Their blond hair and feathers may have reflected the colouration of avian-headed humanoids’ beaks.
- The bamboo canes may symbolise the Gnarled Platform, a dimensional bridge between the 3D and the subterranean Homo Subterreneus realm lying in the 5D.



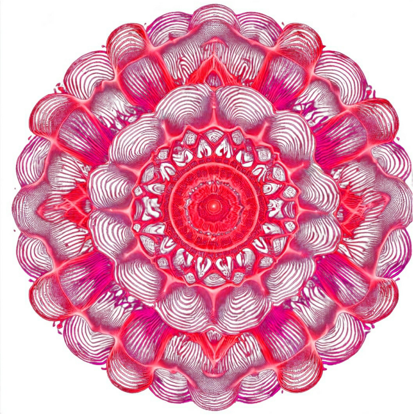
The Gift Of The Divine Scribes From Mbroodere The Floating State

The Floating State of Mbroodere paid tribute to Teew by gifting two ‘units’ of men — individuals possessing esoteric mastery in the art of writing books. These mysterious beings had ever-changing forms, including, ageing and growing young at will, rendering themselves partially visible, appearing only as shadows, and at times, becoming completely invisible, yet with their voices remaining audible.

From between their arms and elbows, they revealed a golden jug, precisely 9.4 cm in length, bearing five dragon-shaped labels and sealed with green clay. Inside was a pitch-black ink, as thick as pure lacquer. When sprinkled onto the ground or stone surfaces, the ink transformed into logograms identical to those used in oracle bone inscriptions for scapulimancy, or into simplified script forms seen on bronze artefacts.

Annotation

- The term ‘floating’ in floating state suggests that Mbroodere existed within the deep-sea realm at mid-ocean ridges, subterranean lava tunnels, or interdimensional zones. They likely used the Global Great Flood during the Younger Drayas as an opportunity / camouflage to achieve such ascended higher-dimensional state from their original bases among the three advanced civilisations, Kumari Kandam, Mu, and Atlantis.

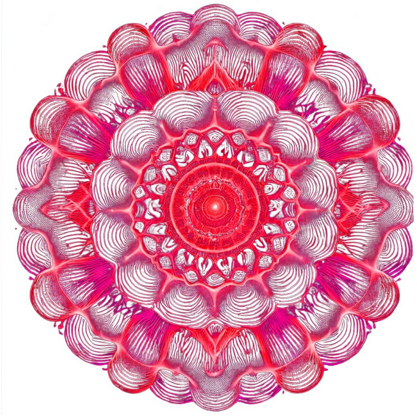


- The two men may have been half-mechanical, half-organic minions of the higher-dimensional entities, functioning similarly to androids.

- Their ability to age or disappear at will indicates full mastery of dimensional shifting and time reversal.
- The green clay sealing their jug likely contained highly concentrated vibrational frequencies and electromagnetic fields at the quantum level from the 7D realm, powered by the rapid growth of trees, which is a core creation force in the 7D.

The Ultimate Sacrifice For Knowledge And The Book Of Kirerool Mechanism And Of Virtue

Under Gerool Gernirl's direction, the two divine scribes transcribed *The Book of Kirerool Mechanism and of Virtue*, also known as *The Book of the Way* — a monumental text detailing: the origins of the cosmos and reality (the creating force, plasticity, and semi-determinism of reality's unfolding); the mechanics of cross-dimensional existence (the three-dimensional reality being only part of a greater continuum); and the nature of human life (the unfolding of fates in relation to one's electromagnetic and vibrational-frequency alignment with the structure



of reality at both the micro-individual and macro-collective levels. Containing nearly 100,000 words, the book was meticulously inscribed onto jade slips, bundled into sheets with golden rope, and stored in a jade box.

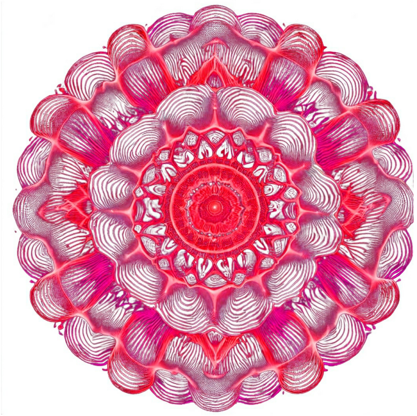
Their devotion to refining the book was so relentless that, by the end of each writing session, they were utterly exhausted. When the golden pot of ink ran dry, they performed an extreme act of sacrifice, including extracting their own hearts, dripping their blood as ink onto the jade slips, and drilling open their skulls, retrieving their marrow to use as oil to keep their lamps burning.

When their blood and marrow were completely drained,

they resorted to their final means of restoration — producing a jade pipe from within their arms, containing a powdered elixir. Upon applying this elixir to their bodies, they were instantly restored to their original states, with all organs, circulation, and vitality fully replenished.

As the manuscript neared completion, Gerool Gernirl issued his final directive:

> ‘Delete all the complicated and confusing parts, and leave only 5,000 words.’



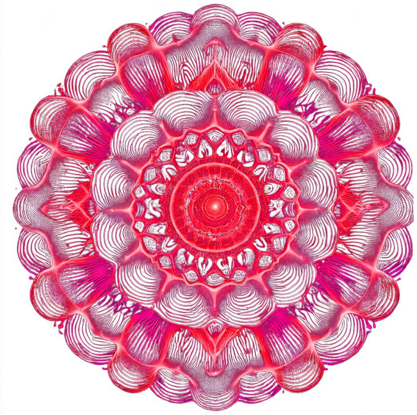
Upon completing the final version of *The Book of Kirerool Mechanism and Virtue (The Book of the Way)***,** the two divine scribes vanished without a trace — never to be seen again.

Annotation

Their ability to extract their own blood and marrow while surviving suggests:

- Their metabolism was sustained by a higher-dimensional energy source
- Their blood contained electromagnetic digits that supported life vibrationally

- Their choice of writing materials suggests a deep knowledge of vibrational structures and how to align the 3D world with higher realms.
- Their unknown fate after completing the book strongly implies their return to the higher dimensions.

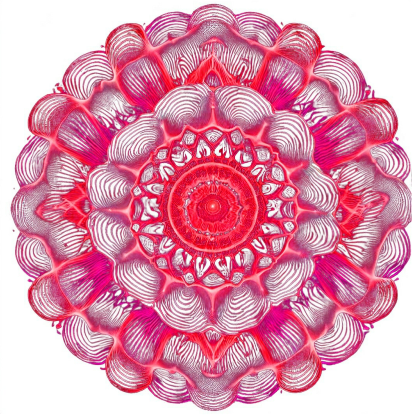


Sreeye-Master Kwoeen: The Musician Of The Seasons

Sreeye-Master Kwoeen served as a governmental official during the reign of Duke King Rereong the Divine of Woarats (Duke Kingdom under the fragmented Teew Confederation, clinging to survival). He possessed an exceptional ability to emulate the music of various eras, while also pioneering new compositions intended to replace ancient ones. His expertise extended beyond mere replication — he composed music that captured the subtle energetic shifts across the four seasons, utilising uniquely crafted and aesthetically remarkable instruments.

For each season, he designed specific musical pieces to reflect its essence: Spring, *the Departing Swans, The Going Geese, and The Echoing Water Clover;* summer, *the Bright Morning, The Scorching Fountain, The Vermillion Flower, and The Flowing Gold;* autumn, *the Wind of the E Pitch, The White Clouds, The Falling Leaves, and The Blowing of Raspberry;* winter, *the Frozen River, The Flowing Gloominess, and The Sinking Clouds.*

Sreeye-Master Kwoeen personally performed these seasonal compositions for Duke King Rereong, introducing a new auditory interpretation of nature’s transitions through music.



The Admonition Of Booong Perrakrok

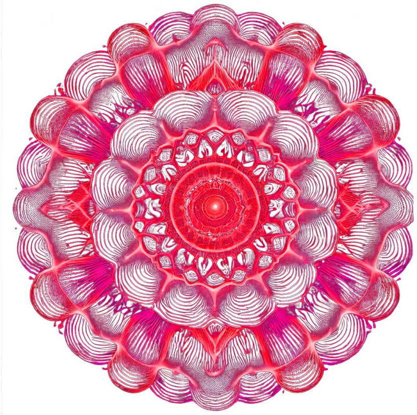
Upon learning of this innovation, Booong Perrakrok, the High Officer of Woarats Duke Kingdom, hurried to the palace to admonish Duke King Rereong. He sternly warned:

> ‘Although Sreeye-Master Kwoeen’s compositions for the four seasons embody the dynamic rhythm of nature, they ultimately create a kind of music that confuses the mind. His works diverge fundamentally from the ancient compositional structures — such as the *Airs of the States* folk songs, the *Eulogies*, and the *Hymns* — which have been preserved in *Sstirklereong, the Book of Odes;* all having Older Plain and Younger Plain Himalayan roots. These time-honoured forms, shaped by the wisdom of past eras, serve as courtly panegyrics and vehicles of ritual. Thus, I cannot, in good conscience, recommend these new compositions to Your Majesty.’

Taking his High Officer’s counsel seriously, Duke King Rereong ceased listening to the new seasonal compositions and redirected his focus toward state affairs. This decision was widely praised by both his court officials and the people, who commended his willingness to accept admonition from his ministers.

The Downfall Of Sreeye-Master Kwoeen

Stricken with remorse, Sreeye-Master Kwoeen deeply regretted that his compositions had violated the foundational vibrational structures of ancient musical traditions as outlined in *Sstirklereong, the Book of Odes*. He perceived his work as a betrayal of the courtly musical order and, believing himself to have lost his integrity as a courtier, chose to resign from his post and retreat into hermitage.



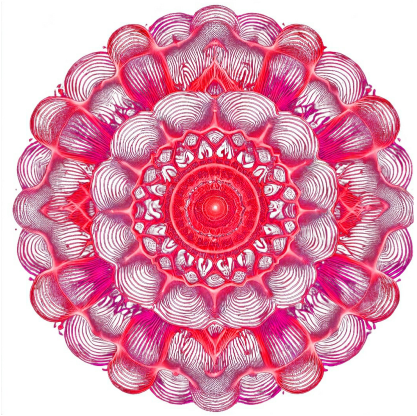
However, Booong Perrakrok did not stop at merely rejecting the new compositions. To ensure that future generations would not reproduce or further develop such musical techniques, he ordered the public burning of all of Sreeye-Master Kwoeen's musical instruments. This symbolic destruction took place in the bustling central crossroads of the capital's well-connected road system, marking a definitive end to Kwoeen's radical musical innovations.

Annotation

- Booong Perrakrok sought to protect the vibrational purity of ancient music, believing that renovation should not surpass or distort the original cosmic harmonics.

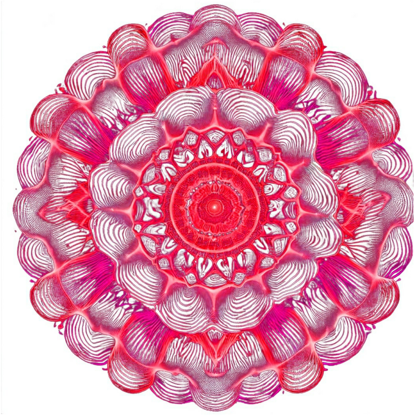
- However, his radical act of burning the instruments suggests that he lacked full mastery over consciousness reconnection, as true wisdom would recognise and advise balanced innovation rather than outright destruction and lack of pragmatic redirection.

Reality under the All-encompassing Consciousness Reconnection Trial



The Crow Gazing Terrace And The Rise Of Bromlrool’s Wealth

When Duke King Kerodzanl of Woaat (situated south of the southern bank of the Kerroong / Yangtze River Delta, flanked by the Kerrong to the north, the great lakes on nearly all sides, and the marginal sea of the West Pacific to the east) led his army into the Duke Kingdom of Ongwoera (spanning both the northern and southern banks of the Kerroong / Yangtze River Delta — Woaat being Kra-Dai-Austronesian ‘outlander kingdom’ and Ongwoera being peripheral duke kingdom with significant Kra-Dai-Hmong–Mien leftovers striving to integrate into the cultural and political core of the fragmented Teew Confederation that was mainly culturally Younger Plain Himalayan) following a military vacuum, he was mysteriously followed by red crows.

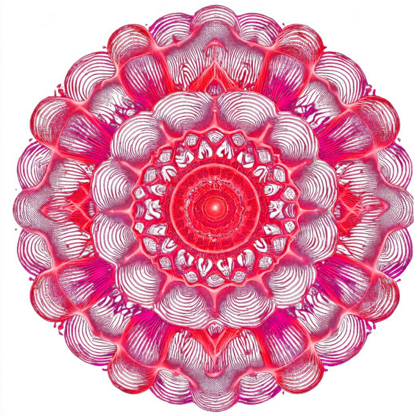


After successfully establishing his Duke Kingdom as a regional hegemon, Kerodzanl, perceiving the red crows as omens of divinity and an uncanny force tied to his conquest, ordered the construction of the Crow Gazing Terrace to commemorate their presence.

Bromlrool, The Generalissimo Of Woaat

Bromlrool served as High Officer and Generalissimo of Woaat under Duke King Kerodzanl. The daily gross profit from his official duties and private business dealings was so vast that it could only be approximated in scoops of gold. His wealth and influence were staggering — he maintained a household of ten thousand servants, all of whom were skilled in accounting and financial management.

With such immense financial power, Bromlrool acquired rare goods from across the world, amassing treasures within the capital city of Duke Kingdom Woaat. His ambition was not merely to collect riches but to craft exquisite utensils and artefacts from them, ensuring that wealth was visibly displayed through material artistry. Copper and iron goods were piled up like mountains in the city, while other valuables were concealed in deep wells, leading to the name ‘The Treasure Well.’

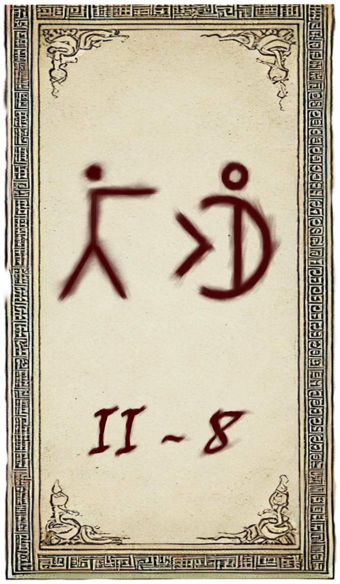


Beyond material wealth, Bromlrool’s indulgences extended to the human realm. The boudoirs of Woaat were adorned with exquisitely beautiful women, described as being as radiant as blossoming flowers and glowing like moonlight. This collective of courtesans and concubines became widely known as the ‘Palace of Amusement.’ The scale of Bromlrool’s riches and extravagance was unparalleled in recorded history. No one — since the ancient times — had amassed and displayed wealth to such an extent.

Annotation

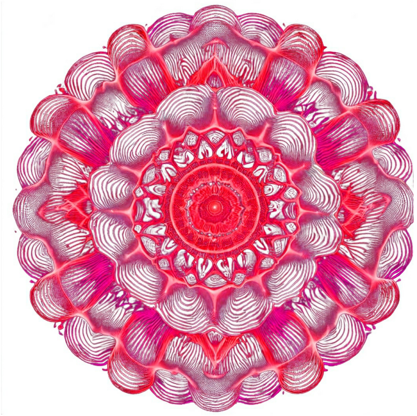
- While the Golden Crows in Younger Plain Himalayan myths represent solar deities and are an encrypted symbol of Earth's core in the 3D and the 7D avian-headed realm, the red crows may have been a variant of the same 7D entities, assessing Kerodzanl's spiritual alignment and his influence on the vibrational structure of the 3D world.
- Bromlrool's ability to predict and direct wealth accumulation suggests he had mastered the electro-magnetic and vibrational-frequency structures of reality, shaping favourable outcomes for himself.

The Encoded Connection through the Three Lost Civilisations



Reality under the All-encompassing Consciousness Reconnection Trial

Forgotten Implications of the Global Great Flood



The Dancers From Kwoaeraonglslan

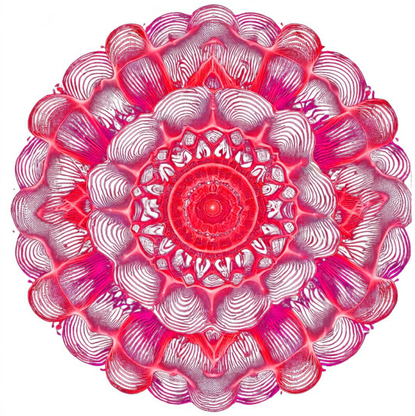
Two years into the reign of Duke King Taw the Luminous of Alanl / Aleres

(Duke Kingdom under the fragmented Teew Confederation), the state of Kwoaeraonglslan presented two exceptional dancers: Swoaenkuahwen the Revolving Grace and Deremera the Deliberateness Lifter.

Both were renowned for their ethereal beauty and supernatural elegance. Their skin was as fair as jade and ice, as smooth as congealed fat, and they moved with an unparalleled softness, silence, and grace, as if gliding like orchids swaying in an imperceptible breeze. They walked in such an invisible manner that their steps left no trace, and they were never observed to eat or experience hunger.

Annotation

- The invisibility and lack of hunger of Swoaenkuahwen and Deremera suggest they were manifestations from the Homo subterreneus realm in the 5D. Whereas their presence was likely a test for Duke King Taw, assessing his spiritual refinement and attunement to higher dimensions.

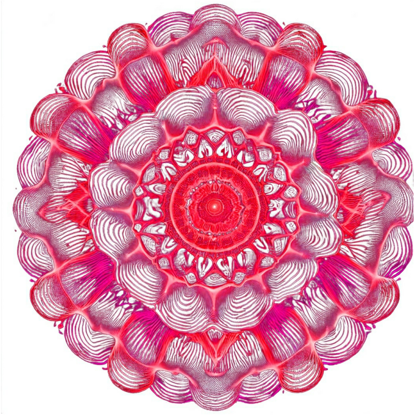


The Three Divine Dance Styles

Recognising their mystical aura, Duke King Taw had them housed in exquisite silk and satin tents, where they were served congealed semi-precious stones liquefied into a cream-like form to drink and grains irrigated by the vermilion springs. One day, Duke King Taw ascended the Terrace of Majestic Sunbathed Clouds and summoned Swoaenkuahwen and Deremera to perform before him. As a scented wind swept across the terrace, they began to dance, their bodies swirling like floating whirlwinds, almost unable to stop.

Duke King Taw flicked colourful ribbons toward them, and they instantly shifted their movements, their steps alternating between skimming and bounding off the floor. Their dresses shimmered with breathtaking colours, more dazzling than the simurgh-like Reron birds flapping their wings to soar into the sky. Their singing voices drifted into the distance — so subtle and delicate that they seemed to blend with the fabric of the air itself, nearly imperceptible, yet omnipresent.

At Duke King Taw’s command, other female artists began singing to accompany Swoaenkuahwen and Deremera, so that the two dancers could perform for an extended time. They demonstrated three unique and divine dance styles: *Winding Around the Dusts* where their movements and postures were so delicate that they attuned themselves to the motion of dust particles floating in the air; *Feather Gatherer* where their steps and gestures were fluid yet unpredictable, resembling feathers drifting aimlessly in the wind; and *Swirling into an Embrace* where their bodies entangled and disentangled in synchronised fluidity, as if lunging forward for embraces while simultaneously pulling away.



The Mystical Setting Of The Dance

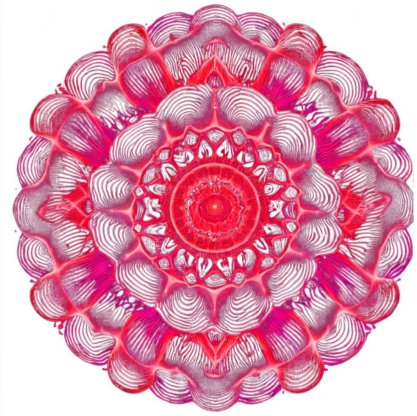
The floor of the terrace was carpeted with seat mats woven with the pattern of Gehuereen, a mythological semi-unicorn, dragon-headed and goat-bodied with antlers. Various jewels were encrusted into the seating arrangement, forming patterns of sunbathed clouds, Gehuereen, and phoenixes when viewed from a distance. The air was filled with the scent of Calamus Incense, brought from the Floating State of Perayelirk.

This magical incense had remarkable properties: When poured onto soil and stones, the ground emitted a lasting fragrance; when placed upon dead trees and withered grasses, they miraculously flourished with new leaves and branches; when applied to necrotic tissues reaching deep into the bones, the muscles and tissues regenerated.

Duke King Taw covered the floor with powdered Calamus Incense until it formed a layer 4-5 inches thick. He then instructed Swoaenkuahwen and Deremera to dance upon it for an entire day. By the end of their performance, not a single trace of their movements remained upon the incense-covered floor — a testament to their ethereal lightness and supernatural existence.

Annotation

- The divine dance style of *Feather Gatherer* simulated the fast-growing trees of the 7D avian-headed realm.



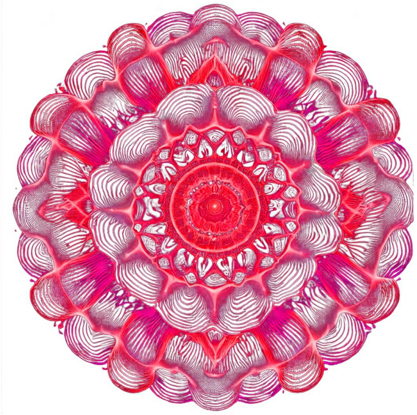
- Like Mbroodere the Floating state, the Floating State of Perayelirk likely existed within the deep-sea realm at mid-ocean ridges, subterranean lava tunnels, or interdimensional zones. They likely used the Global Great Flood during the Younger Drayas as an opportunity / camouflage to achieve such ascended higher-dimensional state from their original bases among the three advanced civilisations, Kumari Kandam, Mu, and Atlantis.

- The dancers left no footprints on the incense-layered floor, suggesting mutual teleportation between them and the incense powder.

The Dancers’ Mysterious Fate

Duke King Taw became convinced that Swoaenkuahwen and Deremera possessed otherworldly powers, so he had pillows prepared for their rest and decreed that they would live in the Terrace of Majestic Sunbathed Clouds permanently.

It was said that Duke King Taw was enamoured with the magic of deities and immortals, and thus, the Nymphs of the Mysterious Dark Sky materialised, taking the form of these two dancers. At the end of Duke King Taw’s reign, their whereabouts became unknown. Some believed they



still roamed the shores of River Nerars (a tributary of the Kerrong / Yangtze River), while others swore they had been seen wandering along the shores of River Aleeye and River Gehraag (tributaries of the Yellow River).

Duke King Taw's Quest For Immortality

Four years into the reign of Duke King Taw the Luminous of Alanl / Aleres, he summoned his minister, Keramsno, and said:

> 'I aspire to reach the status of immortality, and therefore, I wish to learn the methods of attaining it.'

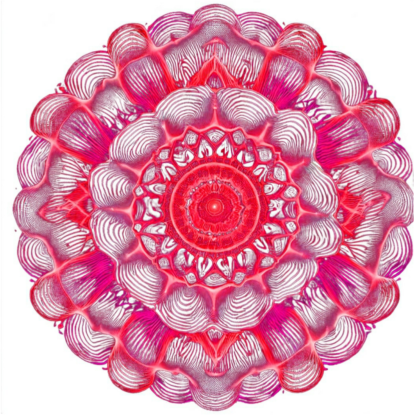
Keramsno, after hearing the king's request, responded:

> 'I once travelled around Mount Bright Terrace and encountered an old man with grey-white hair, yet he appeared as youthful as a young lad. His face was as flawless as ice and snow, his body as graceful as a maiden's. His blood was pure, his bones resilient, his

skin firm, and his internal organs as light as if newly formed.

He had journeyed through Mount Booongrooes and the Oceanic Continent of Leong, crossed vast seas, traversed towering mountains and deep waters, and had undergone both submersion and ascension multiple times to reach the Land of the Infinite — where he ultimately attained the status of an Immortal.’

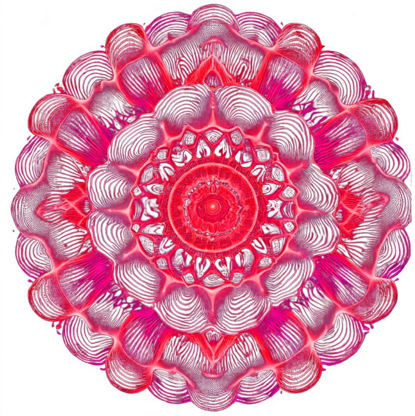
He removed all animalistic impulses, abandoned worldly attachments, purified the obstructed energy channels that connect to the core of consciousness lying in the 7D realm, and extinguished all desires. Through this, he was able to ascend perpetually toward the *Leeratsgehrirk the Gate of the Absolute.*



The King’s Struggles With Indulgence

Keramsno then addressed Duke King Taw’s attachment to worldly pleasures, stating:

> ‘Your Majesty has been entranced by physical beauty, spoiled by indulgence in delicacies, and surrounded by large groups of enchanting women.
>
> Regarding your own criteria for beauty, you compare these women’s facial features to jade statues, fearing that they do not measure up. You judge their waists for slenderness, their teeth for dazzling whiteness, wondering if they can rival celestial fairies.
>
> Yet, when it comes to your pursuit of immortality — your desire to roam the mythical lands of the immortals — what you have been doing to reach that goal is akin to trying to measure the vast sea using a small cup of wine, or gauging the sun and moon with a mere millimetre ruler.



How, then, can you expect to materialise your aspirations?’

Duke King Taw’s Transformation

Upon hearing Keramsno’s admonition, Duke King Taw withdrew from his indulgences in beauty and luxury. He distanced himself from lavish banquets and worldly pleasures, instead dedicating himself fully to state affairs. He remained within the palace, designed explicitly for governing, and spent his time in disciplined contemplation.

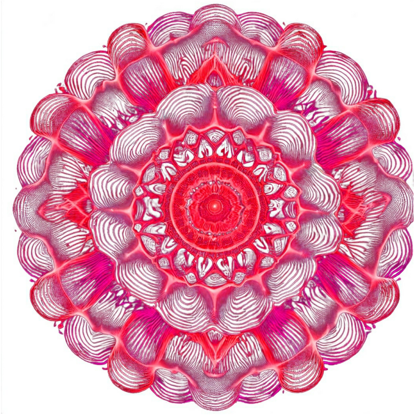
As a gesture of gratitude for Keramsno’s wisdom, Duke King Taw bestowed upon him a feathered one-piece robe and an add-on coat. He then renamed the place where Keramsno resided the ‘Truth-Knowing District’, honouring the enlightenment he had imparted.

Annotation

The ‘old man’ at Mount Bright Terrace was likely an ascended being who:

- Mastered dimensional shifting.
- Made time cyclical, rendering ageing ineffective.
- Altered his DNA’s vibrational structure via the consciousness core in the 7D.

His trials symbolised the dissolution of ego and materialistic attachments, an essential step in ascension.



The Magician Leiryereraye From Hehlleenderook

Eight years into the reign of Duke King Taw of Alanl / Aleres, the state of Hehlleenderook made an official state visit. Moogsonga, an alias for Hehlleenderook, was possibly derived from the name of the Magadha Kingdom, with Hehlleenderook meaning Sindhu — the name of the Indus River.

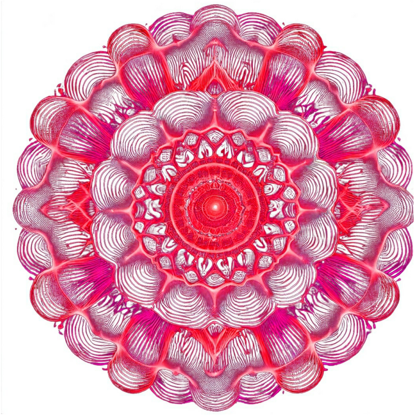
Among the visitors was a man named Leiryereraye, who was said to possess supernatural abilities. When asked about his age, he answered:

> ‘I am 130 years old.’

Carrying a tin staff and a bottle of water, he revealed that it had taken him five years to reach the capital of the Alanl / Aleres Duke Kingdom (situated on the coastal region of the Yellow Sea Bay, overlooking the northern tip of the Korean Peninsula) after departing from Hehlleenderook.

Leiryereraye’s Supernatural Abilities

Leiryereraye was a master of transformational magic and supernatural conjurations. With a mere flick of his fingertips, he conjured ten Buddhist pagoda towers, each standing 92.4 cm high, along with a host of heavenly deity guardians. These celestial beings were described as exquisite, magnificent, and unrivalled, their divine essence imbued in every detail.



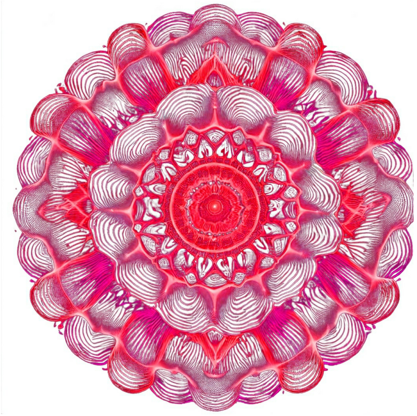
The gods he summoned measured between 1.1 cm and 1.3 cm in height and were arranged in an elaborate display of streamers, umbrellas mounted on poles, and ceremonial drums. They marched in unison around the floating pagodas, their voices resonating like real, living beings as they sang divine hymns.

To further demonstrate his power, Leiryereraye sprayed water into the air, instantly transforming it into thick smoke, casting a 1-kilometre-wide veil of darkness over the area. With a single breath, he summoned a strong gale, dispersing the smoke in an instant.

He then exhaled once more onto the floating pagodas resting on his fingertip, causing them to ascend gradually into the clouds, vanishing beyond sight.

The Manifestation Of Celestial Beasts

From his left ear, a green dragon emerged, while from his right ear, a white tiger appeared. Initially, both creatures measured between 2.31 cm and 4.62 cm but rapidly expanded in size — the green dragon growing to 1.8 metres and the white tiger to 2 metres. As the winds howled and clouds billowed, Leiryereraye simply waved his hand, and the two celestial beasts retreated back into his ears.



A Chariot Of The Immortals

In a final display of otherworldly power, Leiryereraye opened his mouth to the sun, revealing an astonishing vision — a man riding a chariot of the immortals, drawn by hornless dragons and majestic swans, entered directly into his mouth. Then, placing his hand over his chest, the thunderous sound of chariot wheels echoed within his clothes, as if the vehicle were traversing through his very being. At last, he opened his mouth once again, releasing the chariot of the immortals, along with the hornless dragons and swans, as they emerged one after another, vanishing into the skies.

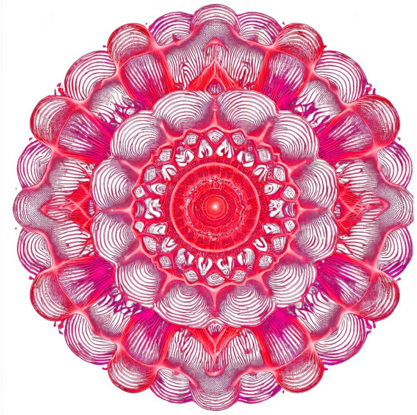
Annotation

The chariot pulled by hornless dragons and swans symbolises:

- The 7D avian-headed realm
- The ultra-hot Earth’s core in the 3D (camouflaging the 7D

entrance)

    - The beyond-7D reptilian / dinosaur-headed realms
- Leiryereraye had mastery over multiple dimensions, possibly existing permanently in the 7D.
- His illusions were not mere tricks but shapeshifting via dimensional shifting.



The Floating State Of Braampra

Eight years into the reign of Duke King Taw the Luminous of Alanl / Aleres, an envoy from the Floating State of Braampra embarked on a long journey, travelling over 4,000 km across the Jade River before finally reaching the lands of Alanl / Aleres.

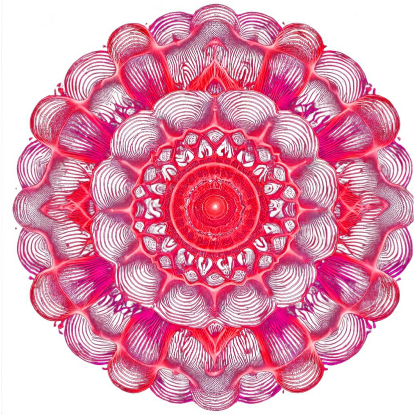
The Floating State of Braampra was a realm unlike any other. In its mountains and rivers, there were no ferocious beasts, and the waters of its rivers remained

perpetually calm, never troubled by wind or waves. Even when the wind did blow, it was so gentle that it was not strong enough to break a single branch from a tree.

Life in Braampra was extraordinarily long — the average life expectancy reached 300 years. The people of Braampra wore garments woven from grass, known as ‘Flower Clothes’, which symbolised their connection with nature.

Eternal Youth And Deep-Rooted Virtues

The people of Braampra did not age visibly — even in their final days, they remained youthful in appearance. Their society was deeply rooted in the principles of filial piety, humility, and deference. Those who reached the age of 100 or more were treated with the utmost reverence, honoured as one would honour one's own parents.



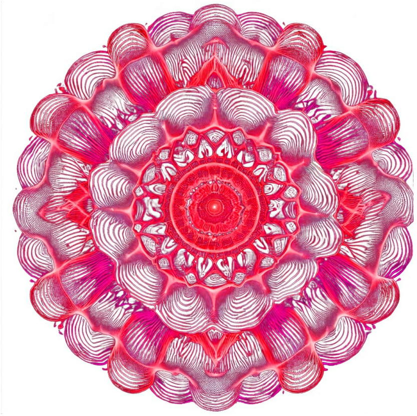
Sacred Funeral Rites And Mourning Rituals

When a person passed away, they were buried in the fields, their bodies covered with fragrant wood and auspicious grass, signifying a return to nature. The entire community would gather to mourn, their collective grief so profound that their cries would echo through forests and valleys, shaking the very land, while the streams would cease to flow, as if nature itself paused in reverence, and green trees would change colour, darkening as if to share in the sorrow.

During the mourning period, the people would abstain from eating and drinking, enduring complete fasting until the bones of the deceased had fully decayed into the earth. Only after the body had returned to dust would the mourners resume their daily lives and nourishment.

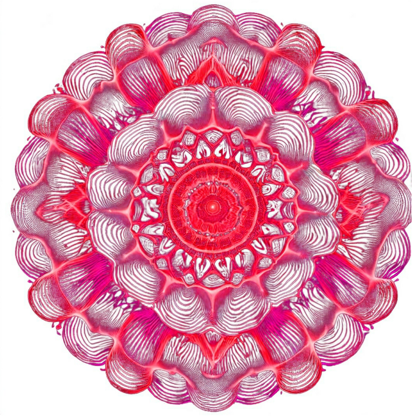
Annotation

- Like the Floating States of Mbroodere and Perayelirk, the Floating State of Braampra likely existed within the deep-sea realm at mid-ocean ridges, subterranean lava tunnels, or interdimensional zones. They likely used the Global Great Flood during the Younger Drayas as an opportunity / camouflage to achieve such ascended higher-dimensional state from their original bases among the three advanced civilisations, Kumari Kandam, Mu, and Atlantis.



- The Jade River may have bordered the Homo subterreneus realm, where crossing the oceanic depths symbolised a river crossing.
- The mourning trial within the Braampra funeral customs tested their ability to maintain connection with the consciousness core (7D) and the ability of drawing higher-dimensional vibrational-frequency, despite grief and absolute lack of intakes of water and food.
- The sacred burial materials likely had cross-dimensional properties, assisting in their gradual ascension.

Reality under the All-encompassing Consciousness Reconnection Trial



The Heat-Eliminating, Cool-Bringing Pearl

Duke King Taw the Luminous of Alanl / Aleres sat upon the Sun Gripping Terrace, gazing at the clouds, which towered so high that they seemed to touch the sun itself. As he watched, a white-headed black bird descended onto the terrace, carrying in its beak a luminous, transparent pearl, measuring 23.1 cm in diameter.

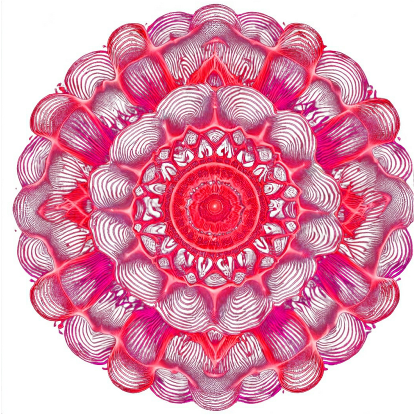
Despite the pearl's dazzling radiance, its colour was as black as lacquer. Yet, when hung indoors, it illuminated every corner of the space, casting a brilliance so powerful that even deities could not conceal themselves from its light.

This extraordinary pearl was born from the depths of the Gloomy Spring, a place hidden beneath the Cold Mountain, which lay north of River Circular. The river's name derived from its ever-spiralling currents, flowing in ceaseless whorls. Within these waters dwelled black mussels capable of flight, observed soaring between the five tallest mountains — one at each cardinal edge of the Younger Plain Himalayan lands in Continental East Asia, with the fifth peak standing at the very centre.

As Duke King Taw of Alanl / Aleres washed the black mussel free of sand, he sighed and remarked:

> *'Since the celestial order was set, and the sun and moon took their*

places in the sky, this black mussel has lived through 89 full cycles of their watchful gaze. And yet, a pearl such as this is only produced once every one thousand years*!’*



From that moment forward, Duke King Taw was frequently seen holding the pearl, marvelling at its properties. In the scorching heat of summer, its presence alone cooled his body effortlessly. Thus, it came to be known as the ‘Heat-Eliminating, Cool-Bringing Pearl.’

Annotation

- The spiralling flows of River Circular were likely the visible gate to the Kirerool Tunnel, a dimensional passage linking the 3D world with the Homo subterreneus 5D realm, concealed beneath the mountain strata.
- The black mussels, observed flying, were likely sentient guardians of Agartha who had mastered dimensional shifting and self-teleportation.
- The mussel’s presence for at least 89,000 years suggests it had

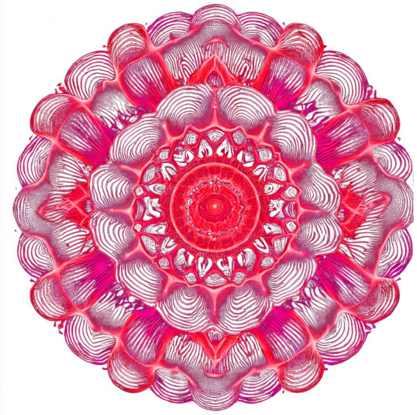
achieved permanent existence in the 5D realm, bypassing the linear constraints of time (4D).

- If it had successfully completed the consciousness core reconnection trial (guided by the 7D avian-headed humanoids), it may have even gained a stable 7D presence, rendering time completely ineffective on its 3D manifestation.

The Encoded Connection through the Three Lost Civilisations

Reality under the All-encompassing Consciousness Reconnection Trial

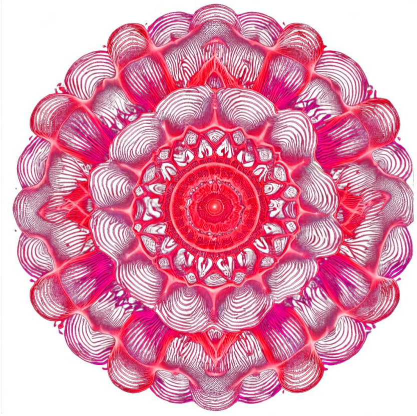
Forgotten Implications of the Global Great Flood



Ratlats The Jade Carver And The Vanishing Tigers

In the first year of the reign of Dzaeen Imperial Ruler of Genesis, the State of Kehransewl presented a remarkable tribute — a master jade carver named Ratlats, the Descendant of the Blazing Ones.

Ratlats possessed an extraordinary ability — with a mere spray of paint upon the ground, he could conjure instantaneous images, forming intricate shapes of demons, evil spirits, ghosts, and monsters. His carvings in jade were equally mesmerising, sculpting hundreds of beasts whose fur appeared as lifelike as their biological counterparts. Once a carving was completed, he would inscribe the date of its creation onto the chests of the jade beasts, ensuring a permanent record of his craftsmanship.



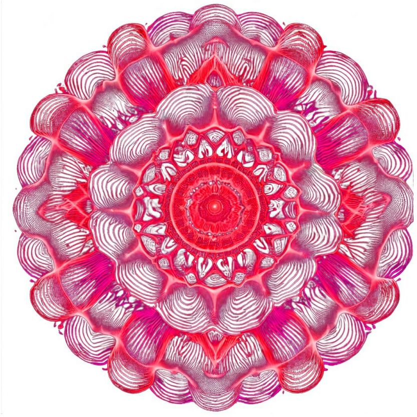
Ratlats's mastery extended beyond sculpture — his unparalleled precision allowed him to trace a line spanning 230 metres with a single stroke of his finger, keeping it as perfectly straight as a carpenter's ink marker. He was also able to depict the four great rivers and the five sacred mountains of the Younger Plain Himalayan lands, as well as the shapes of all nations in the known world — compressed within a 2.31-metre-square canvas.

Yet, perhaps his most astonishing creations were his dragons and phoenixes, which seemed to strain against the confines of the paintings, as if yearning to break free. Fearing they might truly come to life, Ratlats adhered to a self-imposed rule: He never painted their eyes — for once he did, they would surely escape from their painted forms and take flight.

Fascinated by Ratlats’s work, Imperial Ruler the Genesis of Dzaeen issued a daring command:

> *‘Use pure lacquer to dot the eyes of two jade tigers.’*

Ten days later, the two jade tigers mysteriously vanished without a trace. Soon after, whispers spread from mountain dwellers who claimed to have seen two white tigers — each missing an eye. These creatures, they said, were unlike ordinary tigers, moving in perfect synchronisation, their unusual fur colour and otherworldly presence setting them apart.

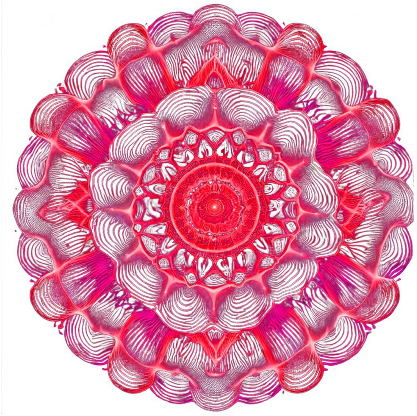


In the second year of the reign, a traveller from the west arrived, presenting two white tigers, each lacking one eye. Suspecting these were the same jade tigers that had disappeared, Imperial Ruler the Genesis of Dzaeen had them caged and examined. He then ordered their execution. Upon their deaths, the truth was confirmed — the markings on their chests still bore the inscription from the first year of the reign, proving beyond doubt that they were indeed Ratlats's jade tigers — somehow brought to life.

Annotation

Ratlats' Heritage and the Kehransewl Realm

- The title 'Descendant of the Blazing Ones' suggests Ratlats belonged to a lineage with ancestral mastery of ascension and connection to the 7D consciousness core as the blazing environment is likely referring to the 3D veil of the 7D, Earth's core, alternately described as the core of Agartha.
- The State of Kehransewl may have spanned the 3D and higher dimensions, similar to but unlike the Floating States, either:
  - Partially ascended, existing in a transitional continuum between dimensions.
  - Fully ascended, choosing to manifest in the 3D realm as a mission, maintaining constant ties to higher dimensions.



Possible Geographic Origin of the Kehransewl People

- Given the jade craftsmanship and esoteric traditions, their 3D location was likely near jade-rich regions such as:
  - The Amazon Rainforest
  - New Zealand
  - Patagonia (Kawesqar region, southernmost region of South America)
- Extensive trade networks may have connected Kehransewl with these jade-producing regions.

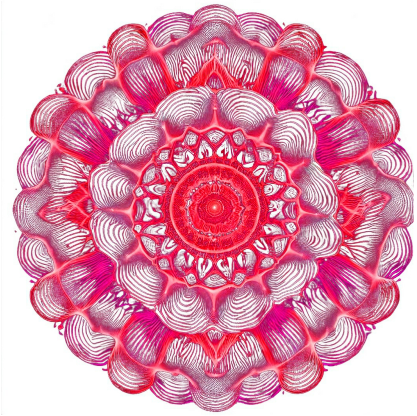
Jade as a Dimensional Conduit

- Jade's vibrational properties suggest it was either:
  - Energetically altered to maintain a link to higher dimensions.
  - Naturally connected to cross-dimensional electromagnetic fields.

- The jade statues, paints, and engravings possessed shape-shifting and animation capabilities due to their cross-dimensional composition, effectively making them living beings in the 3D realm.

Imperial Ruler The Genesis Of Dzaeen And The Visitors From The State Of Crooked Trench Alorlgeha

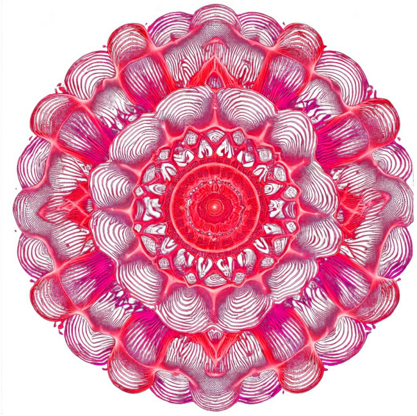
Imperial Ruler the Genesis of Dzaeen was a great admirer of deities, immortals, and celestial matters. One day, an envoy from the State of Crooked Trench Alorlgeha arrived, travelling in a remarkable vessel — a conch-shaped boat. As its name suggested, this Wave Submerging Boat had the extraordinary ability to travel underwater without allowing a single drop of water to penetrate its interior. The people of Alorlgeha were exceptionally tall, averaging 23 metres in height.



They wove feathers of birds and animals to craft garments that covered their bodies, exuding an ethereal presence.

When Imperial Ruler the Genesis of Dzaeen conversed with their representative about the genesis of heaven and earth, the latter spoke as if he had witnessed it with his own eyes, saying:

> *‘When I was young, I rode the air to travel high in the sky, or skimmed close to the ground while floating in the air. I could air-slide as far as 4,150 km in a single day.*
>
> *Now that I am old, I still possess the ability to see beyond heaven and earth — even while sitting at home. Our country is approximately* 37,350 km away *from the* Salt Pond, *where the sun bathes. Time flows differently there* — 10,000 years *in our environment is but* a single day *in yours. The weather is* often cloudy and foggy, *but when the sky clears, the* clouds open up like a celestial gateway, *shining as brilliantly as the* Milky Way. *It is then that* black dragons and phoenixes *descend from the heavens.’*

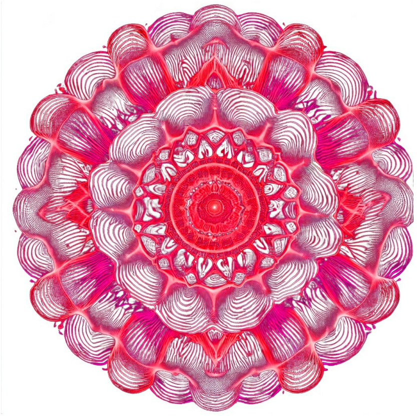


Annotation

- The State of Crooked Trench Alorlgeha was likely established by the surviving remnants of Mu, Kumari Kandam, and Atlantis, whose people had ascended into either the 5D Homo subterreneus realm, or the 5D–6D deep-sea creature-headed realm. It was also likely that they did so following the Global Great Flood during the Younger Drayas as an opportunity / camouflage to achieve such ascended higher-dimensional state, exactly as did the Floating State.

On the other hand, the Wave Submerging Boat was likely a bioengineered living vessel, possibly a sentient deep-sea animal whose DNA shared a vibrational frequency sequence with its passengers, forming a symbiotic bond.

As for the inhabitants' great height (23 metres), it suggests that they had borrowed the plasticity-growth force of the Gnarled Platform, stretching all the way to the Homo subterreneus 5D, which expanded their physical form, making them appear tree-like when manifesting in the 3D. Their feather-woven garments may have reflected the colours of the tree roots in the Homo subterreneus 5D, hinting at their dual existence between dimensions. Individually, the representative's ability to glide through the air suggests partial dimensional shifting and self-teleportation, indicating that Alorlgeha's people were on a mission to observe the collective consciousness reconnection progress of Homo sapiens in the 3D, or provide tools for consciousness core reconnection while manifesting in the 3D reality of Earth.

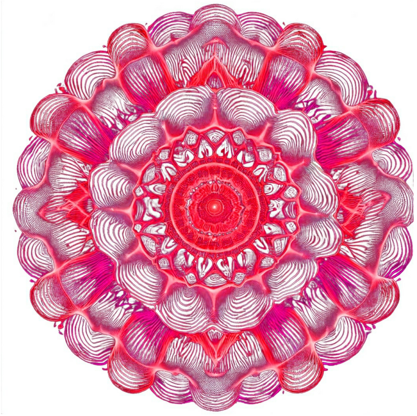


- The drastic time dilation (10,000 years = 1 day in Alorlgeha) suggests that its primary existence lies in the 5D realm, likely using deep-sea trenches as its 3D camouflage. The *'Salt Pond where the Sun bathes'* is likely a metaphorical reference to the Earth’s core (3D camouflage of the avian-headed 7D realm) and the moon (7D luminous celestial body in the avian-headed realm).The flying black dragons and phoenixes were likely sentient beings in the higher dimensions, possibly archaeopteryx-like sentient creatures, related to the beyond 7D dinosaur-headed humanoids, or lesser ascended, non-humanoid guardians of the 7D avian-headed realm.

Whereas the Burning Mountain’s energy-storing stones were likely higher-dimensional vibrational conduits, capable of harnessing and storing energy from higher dimensions, serving as ignition sources, as seen in their use for cooking in prehistoric civilisations.

The Eternal Light From The Burning Mountain

At night, the people of Alorlgeha used a mystical stone to store and relay the remaining rays of the sun, illuminating their surroundings.



This stone was extracted from the Burning Mountain, where the soil and rock themselves were bright and transparent. When broken apart, the stone crumbled into grains, each capable of lighting up an entire room.

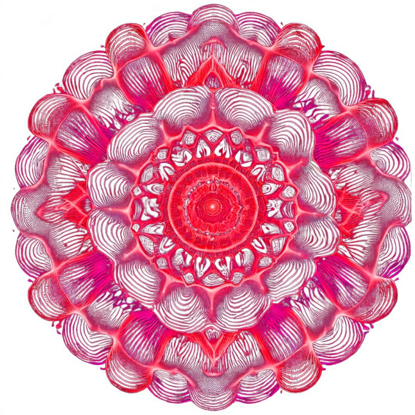
The Alorlgeha representative continued:

> ‘*In ancient times, when* Sage Ruler of the Flaming Tribal Union, Geerleen Neroong the Deity-like Agriculturalist *(from the Older Plain Himalayan lands) began his* revolution of dietary habits, *shifting from consuming raw food to* cooked food as the default, *it was precisely* this stone *that was used to create fire. When thrown into a* mountain stream, *it generated* boiling bubbles *that travelled for* 20 kilometres, *leading to the stream’s name* — the Scorching Abyss.’

The Ancient Tripod Of The Yellow Thunder Sage Ruler

The people of Alorlgeha also spoke of a distant land, 41,500 km away, known as the Hill of Kuahar Woaan, where the Yellow Thunder Sage Ruler was born.

The Yellow Sage Ruler once collected copper from Leoollaong Mountain to forge a great bronze tripod cauldron. The representative recalled:



> *‘I first witnessed the* mystical activity of gold and fire, *so I travelled there to investigate. By the time I arrived, the* three grand tripods had already been cast.’

Three hundred years later, the representative saw a strange atmospheric and energetic shift in the Krirts region, signalling the birth of a sage.

> *‘Sure enough,* Khraongstera *gave birth to* Ongerew the Noble, *the third-generation successor of the* Yellow Thunder Sage Ruler.’

One thousand and three hundred years after that, red clouds were seen soaring into the Pehooong and Gehaawl regions of the Loess Plateau, situated in the upper-midstream of the Yellow River. When he travelled to investigate, he witnessed a cinnabar-coloured sparrow, which, through its mere presence, heralded the auspicious arrival of King Mirn the Literate of Teews.

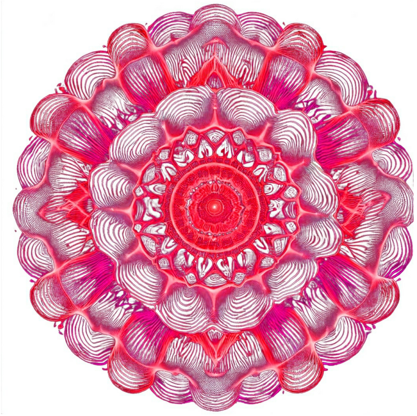
Upon hearing these accounts, Imperial Ruler the Genesis of Dzaeen exclaimed in awe:

> *‘This is truly a* God-like individual*!’*

Deeply moved, he became even more absorbed in the craft of the immortals, dedicating himself further to the pursuit of divine wisdom and celestial knowledge.

Annotation

- The Krirts region, also known as the Forward Region — which stretches from the eastern edges of the Loess Plateau to the coastal areas surrounded by the Yellow Sea Bay and southern Manchuria (between 37° 42′ 0″ N, 112° 24′ 0″ E and 41° 6′ 0″ N, 122° 18′ 0″ E).
- The representative’s ability to witness events across millennia suggests that he was either existing in multiple dimensions simultaneously or had mastered time-independent observation techniques.



The ‘Salt Pond where the Sun bathes’ and the ‘Scorching Abyss’ may have been coded references to sites of energy convergence, where Earth’s natural electromagnetic fields overlapped with higher-dimensional gateways. Whereas the cinnabar-coloured sparrow was likely a higher-dimensional messenger, marking the emergence of a ruler connected to the celestial order.